

Thomas DAVIDS Fowler —
THANKES-GIVING
FOR THE ARRAIGNE-

ment of the Man of Earth,

Set forth in two Sermons by W.B.

W. Burton

*The first Sermon sheweth the manner of
Davids thankes-giving, and containeth many comfor-
table points necessarie for afflsted consciences.*

*The second Sermon setteth forth the matter it selfe,
for which David giveth thankes, and that is, The arraigne-
ment of the Man of Earth.*

Wherein is entreated of these points following. ver. 2.

1. Of the parties betweene whom the controversie dependeth.
2. Of the parties before whom it is tryed.
3. Of the persons by whom it is tryed.
4. Of the action it selfe that is tryed.
5. Of the verdict of the Iurie.
6. Of the court of conscience, with a description of the same.
7. Of the verdict of the courte of conscience.
8. Of the sentence of the Judge.
9. Of the execution of the sentence.

Wherunto are newly adioyned two other

*Sermons of the Tryall of Faith: whereby euery man
may learne how to know whether he haue the true
iustifying faith vnto saluation or no.*

By the said Author.

Imprinted at London for George Potter, and are to be sold at his
shop, at the great North doore of S. Paules, at the
signe of the Bible. 1602.

DAVID'S
THANKES-GIVING
FOR THE MARYLAND
TOWN OF THE MARYLAND
COLONY OF MARYLAND

WITNESSED BY THE MARYLAND
TOWN OF THE MARYLAND
COLONY OF MARYLAND

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TOWN OF THE MARYLAND
COLONY OF MARYLAND

To the Right Honourable Sir William
Periam Knight, Lord chiefe Baron
of her Maiesties Exchequer, grace,
mercie, and peace.

Right Honourable, the importunate desire of divers well affected Christians which heard these Sermons in London, and chiefly of some that haue beeene bumbled with affliction of conscience, hath preuailed with me for the penning and publishing of the same, which through the blessing of God may bring comfort and profit to more then to those that heard them. In regarde of many honourable fauours and good encouragements receiuued from your Lordship in the worke of my ministerie where I dwell. I haue presumed to offer this my mite unto you, as a poore testimonie of a minde willing to be thankfull if it were in my power, which both for the matter that is handled therein, as also for the manner of handling, I deemed of right to belong chieflie unto your Lordship, which (together with my good meaning herein) if it shall please you (which I humble crave) to construe and accept in good part, I shalbe not a little encouraged to take more paines in greater matters then these come to. Thus cravueng pardon for my boldnesse.

I humble take my leaue, commanding you to the abundant and gracious blessing of God. 1598.

Nouember, 8.

Your Lordships to commaund,
William Burton.

The Ridge Hollows of the White Mountains, New Hampshire, are the most interesting region of the State, and the most beautiful and healthful part of New England. The mountains are the highest in the country, and the air is the purest and most invigorating. The climate is healthful, and the country is the most beautiful in the world. The mountains are the highest in the country, and the air is the purest and most invigorating. The climate is healthful, and the country is the most beautiful in the world.

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Dauids thankfulness for the arraignment of the man of Earth.

PSAL. 10. 17. 18.

Lord, thou hast heard the desire of the poore, thou preparest their Text. heart, thou bendest thine ear vnto them. To iudge the fatherlesse, and poore, that sherman of earth cause to feare no more.



His tenth Psalme doth most lively describe vnto vs a corrupt and peruerse state of a miserable common-wealth groaning and fainting, vnder the intollerable burthenes of manyfold oppressions, and extreame iniuries heaped vpon her by the mighty and proud Nimrods of that time, by cruell and crafty worldlings, by godlesse and blasphemous Atheists, by securé, and carnall Epicures, by loose and lawlesse Behalts, which in *Dauids* time like Bees swarmed in every Countrie and Cittye, in every Towne and Village, and came about the poore seruants of God, dailye and hourelly as thicke as hailestones in *Egypt*, euен a right picture of that wherein we now liue, which made that princely Prophet and propheticall Prince *David* (as a man amazed at such a forlorne sight and pitifull complaining that was on euery side) to speake farre otherwise of the Lord then he is indeede, and in a kinde of quarrelling manner to expostulate the matter with the Lord after the manner of man, saying: *Why standest thou farre of O Lorde, and hiddest thy selfe in due time, euen in affliction? & euen while the wicked with pride doth persecute the poore?* Greatly (no doubt) did iniquitie preuale, and strong was the temptation; yea to great bouldnes, and courage were the wicked growne when it seemed to *David*, as if the Lorde were carelesse in governing the world, and had forgotten to releeue his poore distressed people, or call the wicked to account, but seemed either to let them doe euen what they list without controulement, which

God forbid we should once imagine, but yet in the time of affliction and temptation such is the weakenes of faith even in the very regenerate, that they conceiue sometime of God and his works, otherwise then becometh them, or then besemeth the maiestie of God, the reason hereof is, because they be for the time as men that are buffeted and astonied with blowes, to whose fence the ground seemeth to turne round, when indeed there is no such matter, but the turning and alteration is in them selues, and therefore the temptations of the regenerate are called by *Paul* the buffetings of Satan. 2. Cor. 12. 7. And yet notwithstanding (though at a blussh they may seeme to iumpe with the wicked, who do alwayes harbour within them most base and unworthy conceipts of the most high, who filleth Heauen and earth with his all seeing, and incomprehensible presence, and with whom is neither change nor shew of change, yet betweene the godly and the wicked there is alwayes this double difference. First, in the greatest afflictions, and weaknesse of faith wherewith the godly are exercised, there is yet some euidence of Gods sanctifying spirit in them, supporting them from finall & desperate falling away from the grace of God, though it be more then they alwayes feele in themselues, for though *David* complaineth in the beginning of this Psalme of Gods long absence, yet he is certainly perwaded of his presence to him, or else he had praied in vaine. And as earthlie Fathers haue a secret affection to their children more then their children do alwayes perceiue, so God hath a secret hand in his children to vphould them from falling away, more then they alwayes doe feele, which feeling they want sometime to humble them, and to make them more earnest in prayer, and more carefull to keepe the fauour of God when they haue it. And sometime the Lord bestoweth secret fauors vpon his children more then they know of, as *Joseph* his bretheren had euery man his money in his sack by the way, which was more then they knew, till they came to their Inne. Gen. 42. 27. But with the wicked it is not so, for God hath left them to themselues, giuing them ouer to a reprobate fence that they may wax worse and worse, deceiuing and being deceiued, there is no secret hand of Gods grace in them, that can be perceiued either of themselues or of others for them. Another difference is this: when the heat of affliction and strength of temptation is allaied in the godly, and they come to themselues againe, as men doe that haue beene beaten and buffeted, they recall their errore, and correct their former crazed opinions, giuing to God afterward that honour that is due vnto him, but the wicked after they be a little eased, and releas-
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Rom. I.
24.
2. Tim.
3. 13.

THE I. SERMON.

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sed of their paine, doe turne againe to their former vomit, never once dreaming that they either thought or spake, or did any thing amisse, or against the glory of God, but praise their owne wit, doing sacrifice to the workes of their owne fingers.

After *David* had complained to the Lord of the pride and crueltie of the wicked and very substantiallie proued those articles which he exhibited against them, in the 12. verse he doth humblye sue vnto the Lord by praier, that he would arise and shew by some gracious effects that he hath the poore in remembrance, which doe commit them-selues vnto him, and namely by breaking the arme, that is, the power of the wicked which they abused to mischiefe and wrong. And at length as one hauing obtained his request, hee concludeth this Psalme with a holy gratulation or thankgiving vnto the Lord, for that by his spirite hee did assure him of some remedy, by taking a iudicall hearing of the matter on both sides, whereby we are taught to pray for Gods poore distressed people as for our selues, as also to bee as thankfull to God for his mercies towrades them as if they had beeene bestowed vpon our selues, and in so doing, shall we trie whether we be fellow and feeling members of the bodie of Christ, or dead and rotten members, such as are cut off from the bodie, and lieue not by the life of God that is in Iesus Christ.

Lord thou hast heard, &c. Heere *David* acknowledgeth the goodnessesse of God towrades his poore helpelesse seruants two waies, first generally in the 17. verse, saying. *Lord thou hast heard the desire of the poore*, then particularly amplifying this goodnessesse of God, first by setting downe the efficient caufe of the poore mans desire, in these wordes. *Thou preparest their heart*, then by noting the formall caufe of that readinesse, and willingnesse which is in God to heare their desire in these wordes, *Thou bendest thine eare unto them*, and then by the finall cause of this goodnessesse, in verse 18. and that is double, first in respect of the poore, and oppresed, that they may haue iustice and right, secondlye in respect of their oppressors (who are called in contempt the Man of Earth) that they maye bee no more cause of terror to the godlye.

The first thing heere to be noted, is how *David* changeth his note, for before he said, *Lorde thou hast hid thy selfe*, but now he sayth *Lorde thou hast heard the desyre of the poore*, that is, thou hast shewed thy selfe in the robes of Iustice and judgement: *David* here was like one that during the battaile could not tell what to make

of

of the matter, but after the encounter is past, like a valiant conqueror he striketh vp, and maketh forward in triumph saying: *The Lord is King for ever and ever, the heathen are destroyed out of thy sight, Lorde thou hast heard the desire of the poore, thou preparest their heart, thou benest thine eare, To judge the fathirlesse and the poore, that the man of earth cause to feare no more.*

And heerte we see that verified which is in *Psalme. 126.5.6.* *They that sowe in teares, shall reap in ioy:* And that which is in our proverbe, A harde beginning maketh a good ending: for one would haue thought by the beginning of this Psalme that he should never haue obtained so happy an end, for thus he beginneth: *Why doſt thou stand farre off O Lord, and hidſt thy ſelfe in time of affliction:* that is, why haue wee not iustice executed; but he endereth as you heare: *Lorde thou haſt heard the deſire of the poore, &c.* which is as much as can bee desired. Such a blessed and ioyfull ende will God ſende vnto all his poore affliſted ſeruants, when he hath well humbled them, and throughly exerciſed them with the buffettings of Sathan, and ſtung them to the very heart with the ſence and feeling of their finnes, and affrighted them with a terrible ſhew of an angrie and wrathfull countenance, all which the Lord will doe againſt his deere children. First to let them feele and know what they haue, and are of themſelves, ſecondlie, to make them acquainted with fathans mallice, that they take heede how they either obey him or beleeue him? againe, thirdlie, to make the greatnessſe of his loue, and gracious mercy more knowne in deliuering them at the laſt; for by the want of a benefit we know what a benefit is worth, and therefore ioy reſtoſed, is more accepta‐ble then ioy continued. *Pſal. 51.12.* And laſtly to make them fit instruments for the conuerſion and ſtrengthening of thoſe that are, or ſhalbe in the like caſe, as Christ ſaith to Peter: *Sathan þar þu deſired to ſift you, as wheat is ſifted, but I haue prayed for thee, that thy faith may not fail.* Therefore when thou art conuerted, ſtrengthen thy bretheren. But in the meane time it goeth hard for any ſoule to haue any comfort in himſelfe, Oh I cannot feele the loue of God in my heart, I cannot finde Gods ſpirit in my hart, my heart is not grieved for my finne, I cannot pray, I take no delight in the worde, &c. Oh that I could pray, that I could beleeue, that I could feele Gods mercy in affiſing my heart of the forgiuenes of my finnes, but I haue abuſed his mercie, and offendid his Maiestie, and therefore I am cast out of his ſight, there is no mercy for me, I am damned, and I haue go to hell, &c. And thus the poore ſoule taketh on during the winter time of afflictions,

Luke. 22.
31.32.

afflictions , and temptations : but soft a while , who telleth thee that thou art cast out of Gods sight , that thou art a reprobate , &c. Againe , who tolde thee that thou wantest faith and repentance , and other graces of the spirit ? Againe , who is it , or what is it , that dooth so earnestly thirst after those excellent graces of faith , of repentance , of the forgiuenesse of sinnes , &c. Surely in this Tragedie be three Actors , and euery one doth his part , and here is wisedome to discerne one from the other , heere is thy owne conscience accusing , Sathan accusing , and Gods law accusing . Thy conscience sheweth thee thy wants ; Gods spirit sheweth thee thy wants , and Sathan sheweth thee thy wants ; but that which God doth in loue Sathan doth in malice , that which God dooth to humble thee , Sathan dooth to destroy thee ; thou saiest thou canst not repent , thou canst not beleeue , thou canst not pray : Oh sweete mercie of God , for that the wicked doe not so much as know their wants , thou art sorie that thou canst not repent , that thou canst not beleeue , &c. Oh what better repentance then to bewaile thy impenitencie ? what greater griefe then that which ariseth for no griefe for sinne ? What is this but sorowe it selfe for sinne ? thou wouldest pray , thou wouldest beleeue stedfastly , who wrught that hunger and thirst in thee ? not flesh and blood , not Sathan , therefore it must needes be Gods spirit , content thy selfe thou shalt be satissified , and take that desire of grace for grace it selfe , and a pledge of further grace to be receiued hereafter . Thou saiest thou feeleſt not Gods loue in thee , and therefore he loueth thee not , but doe the Lorde no iniurie , measure not his grace by thy feeling , he that tooke a rib out of mans side , while he slept , in such sorte that he felte it not , can also put a ſecret hand of grace into thee , to vpholde thee while his ſpirit dooth ſleepe in thee , and thou not feele it , and for the prooef of that I ſay conſider with me , how often haue many beene tempted to miſchiefe themſelues and others , yea and praſticed their owne deſtruction which yet are liuing , and well ? from whence came this , but from a ſecret hand of God within them , that ſtill plucked them as a pray out of the hands of their enemie . Some againe (that I know) haue beene afraide that they ſhould ſpeak blasphemie againſt God and treaſon againſt the Queene ; and haue beene ſo tempted thereunto , that they haue held their mouthes with their hands leaſt it ſhould out , and yet when they haue beene willed to vutter it , they could not , but cleane contrarie , in ſtead of treaſon and blaſphemie , haue ſpoken all good in moſt heartie and holy manner that might be , both of God and of the Queene , by which they haue perceiued and confeſſed in the ende

to Gods great glory, that these were illusions of sathan, and that Gods spirit is stronger in them then the temptation, when they had supposed that God had cleane forsaken them. Oh I am damned, I am damned thou criest: who told thee so; Surely it is the voice of Sathan that would haue it so, beleeue him not, for he that is compounded all of lying and falsehood cannot possibly suggest any trueth unto thee. Oh if I could feele some comfort in my soule, I were well; if I could pray from a feeling hart and beleeue effectually, &c. then I were well. Then I should hope that God would be mercifull vnto me: but content thy selfe: there is a time for all thinges saith *Salomon*, a time to weepe and a time to reioyce, so there is a time of affliction, and a time of deliuerance out of temptation, if that time were come that thou speakest of, then were thy affliction at an end, and the temptation of no force nor effect, but now is the time of casting downe and of the tempters forcible working, but waite on God, he is thy present helpe and thy God, with patience possesse thy soule vntill the time be come for thy deliuerance, and verely when Gods rods haue had their working, to frame thee vnto God, the time will come that thou shalt haue deliuerance, though now thou sayest with *David*, *Lord why standest thou farre off?* and *bidest thy face, even in the time of affliction?* yet after the conflict is ended (which must be when God will, and not when thou wilt) thou shalt sing ioyfully and triumphantly, *Lord thou hast heard the desire of thy poore servant, thou preparest mine heart, thou bendeſt thine ear, to helpe thy poore conforſleſſe ſeruant, that the helliſh enemie be no more cauſe of feare.*

Againe, that in time of thy spirituall conflict, thy soule may hope for soiourne more coimfort and strength in the end, then for the preſent thou feeleſt, it ſhall not be amiffe for thee to call to minde the former expeſience that thou haſt had of Gods goodneſſe towārdes thee in time paſt, whereby thou maſt affiſſe thy ſelfe that he will be good vnto thee againe, as *David* ſaid, *The Lord that hath deliuered me from the Beare and the Lion, will alſo deliuer me from this uncircumciſed Philistim*: ſo ſay thou, That God which deliuered me from ſuſh a perill, and gaue me ſtrength againſt ſuſh and ſuſh temptaſions, will one day deliuer me from this; that God which once let me feele peace and ioy, and coimfort in Christ, will ſurely giue me coimfort againe when he ſeeth fitte time: For whom the Lorde loueth, he loueth for euer.

1 Sam. 17. 37. *John. 13. 1.* *Rom. 11. 29.* *Mat. 6. 20.*

And the giſts and calling of God are without repentaſce ſaith the Apostle. Thy treaſure is laide vp ſurely in Heauen ſaith Christ, where neither moathes can eate it, nor rust can corrupt it, nor theeues can digge

digge through and steale it away, God doth not keepe it from moaths and from theues to let the deviill deceiue thee of it, no, it is sure for euer, where neither man, nor Angell, nor all the deviils in hell shall take it from thee, no nor God him selfe, for though we be vnfaythfull, yet he is faythfull, and cannot denie himselfe. And where as thou 2. Tim. 2. 13. cryest out for it now, saying, thou canst not feele it in thy heart, &c.

it is for that perhaps thou diddest not vse it as thou shouldest, when thou haddeſt it before, thou wert peraduenture a lazie professor of the Gospell, or a proud hearer of the word, or negligent in the worship of God, both with thy ſelfe and thy familie, or it may be thou diddeſt waxe proude of Gods graces, and diddeſt not giue him his due honour, or it may be thou diddeſt make ſome rafhe promife (preſuming vpon thy owne ſtrength) that thou wouldeſt do this or that, or that thou wouldeſt neuer commit ſuch and ſuch a ſinne againe. And therefore the Lord (to let thee know thy ſelfe) like a moft wife father, hath for a time taken away his graces from thee, and the feeing of all ſpirituall comfort, and yet for all that loueth thee as his childe. And hecnein the Lorde dealeth with thee, but as thou wouldeſt deale with thy owne childe if thou haſt any; when the childe abuſeth anye thing that he delighteth in, it is taken from him, and layde vp till another time, and he made beleeue that it is quite taken from him, the childe would haue it alwayes in his ſight, but that may not bee for diuerſe cauſes: and in like manner dealeth the Lorde with his children, it ſufficed Jacob to heare that his ſonne Iaſeph was aliue, though he ſaw him not, ſo it ſhould ſuffice the afflieted conſcience to knowe that Christ liueth in him, though his ſpirituall eye be ſo dazeled, that as yet he cannot fee him, yea there is a holye deſire to fee and feele Christ in thee, as an eaſeſt-penny, though it be as in a bag ſealed vp, and in time it ſhall be deliuereſt thee, yea though thou goeſt as a malefactor that is condemned goeth to execution, out of all hope for life, yet (as ſome friend of his ſueth our his pardon for him, and deliuereſt it him euuen when he is on the Ladder readie to be turned off, to his greater ioy more then he expeſted, euuen ſo Christ Iefus hath ſued out thy pardon, and when thou thinkeft there is no waye but one with thee, and that is to hell, euuen when thou ſeemest to thy ſelfe to bee paſt all hope of recouerie, then shall the ſpirite of Christ ſteppe vp in thy heart, which now ſeemeth to be gone, or to lye a ſleepe, and ſhall deliuere it vnto thee, with this meſſage of comfort, *Sinne be of good cheere, thy ſinnes are forgiuen thee.*

And in the meane time know that Christ is not gone from thee but sleepeth in thee, as he did in the ship, and that was but onely during the tempest, but when they in the ship were afraide of sinking, they cried, Saue vs Maister we perish else, and then he awaked and rebuked the windes : so Christ may seeme to sleepe in thee during the time of tempestuous temptations, but whensoeuer thou art in any danger, he is awake to saue thee, and in the end will rebuke Satan and tread him under thy feete ; that Christs spirit is in thee thou maiest perceiue by the voyce of the Church that is in thy case : In my bed by

Cant. 5. 1. night (saith the Church) I sought him whom my soule loueth, but could not finde him , so thou seeketh him whom thy soule loueth, but canst not finde him , that is, thou seekest him whom thou hast with thee , for there is in thee the loue of Christ, which cannot come, but from Christ himselfe , now: the very loue of Christ in thy heart though it be but weake , yet is a certaine argument of Christs sanctifying spirit in thee , for though the reprobate may in some sort slauishly tremble at the iudgements of God , and for some carnall respect , ioy in the things of God for a time , yet there is not in them a loue of God in Christ Iesus : but with their seruile feare is ioyned also a deadly haterd of the Lord as of their mortall enemy.

Psal. 43 5. Againe if thou feele not as yet the gracious presence of Gods spirit in thee as thou wouldest, yet vse the holy meanes that God hath appointed for the conuersion and confirmation of his children ; frequent the word preached, reade in the scriptures, & labours of the godly learned, vse praier, and conference, and meditation , and so wait on God, who is thy present helpe and thy God : but thou faist thou canst not heare with delight, thou canst take no pleasure in reading of good booke, nor hearing of them redde vnto thee , thou canst not brooke conference and praier, thou doest distast them all : yet I say vse them still, as a good man taketh meate and drinke , and phisicke, though it be against the stomacke, and cast vp all againe , yet he desireth to digest it, and so by often taking , at last doth gather strength , and take that willingly with hope , which before he receiued against his will with a kinde of loathing. So thy sicke soule by often vsing the holy meanes that God hath appointed , at last through his blessing will strengthen thee, and make thee to vse them of loue and desire , which now thou doft but vncarefully with a certaine kinde of loathing. There is a defect in the stomacke or some other part of the body which will not suffer wholsome meate to be digested; So in the inward man, the defect may be in the vnderstanding which may be darke, or in the memory

memory which may be brittle, or in the vtterance which may be slow, or in thy faith which may be weak, or in thy repentance which may be imperfect, or in thy loue which may bee small, or in thy zeale which may be bitter or colde, or in thy minde which may be earthly, or in thy affections which may be vnfrulie, or in thy whole man which may be lumpish, heauey, and vntoward to good things. yet in all these remaine a double comfort. First these graces are not counterfet, but in trueth are such as they seeme to be, thou vnderstandest aright, thou vtterest the trueth though but slowlie, thou remembrest the best things, and beleueest the word, and repenteſt in trueth, with hatred of thy sins, and thou louest God and his word for themſelues ſake: againe ſo much as thou vnderſtandest and knowest, and remembrest, and beleueſt, and louest, thou alſo affecſt and embracſt in hart, and deſireſt to grow in them, and to praſe them to the praſe of God, and therefore ſtill hope and wait on God, for though God ſeeine now to thy ſoule as if he had no care of thee, yet he doth care for thee, & thou ſhalt one day ioyfully ſing as *David doth heare; Lord, thou haſt hard the deſire of the poore. &c.*

Lord, thou haſt hard, &c.) The Lord doth heare all mens deſires, and knoweth all their thoughts long before, but he is ſaid to heare the deſires of his children after a more ſpeciall, and gracious maner, because he doth in mercie both fauour their ſutes, and grant their requeſts, and ſo this word of hearing is to be vnderſtood ſome time in the scripture, as where *David ſaith: If I regard wickednes in my hart the Lord will not heare me:* that is, the Lord wil not grant me my deſire. And ſo is it taken alſo ſometime amongett vs in our common maner of ſpeaking, as when we do not fauour a mans ſuite, we vſe to ſay, I heare you not. This is that which the children of God do moſt groane and long for in praier, namely to pray ſo that the Lord may heare them, that is, may afford them a gracious hearing, which if they may be assured of, then are their harts filled with ioy whatſoever happeneth to them in the world. And all their feare is, leaſt their ſins and ſinfull praieſts ſhould ſtop the eares not of the Lord ſimplie, but of his grace and fauour againſt them. To that end do they come before the Lord in all humility, feare, and reverencē, ſtriving, ſighing, and groaning, and troubled in ſpirit. And to this end the Lord oftentimes ſeemeth vnto his children as one that is deafe, he maketh them no anſweſe, but takes away from them for the time all feeling of comfort in praier, to that end that when he doth ſpeak peace vnto their harts, they may know what a mercy they haue received from his Maieſty.

But wicked hipocrites regard not ſo much whether the Lord doth
B 3. heare

heare them or no, but whether men doe heare them, that is all their care: they pray to be seene of men, and to be heard of men, onely la-bouring with their lips, but without any stife of the heat. They pompe it, they chant it, they bowle it, and throate it to please them-selues and others, but whether all that paines of theirs bee accepted with God, they never so much as once thinke: So that when they haue done their stinte and taske, they may say as the harlot saide, of whom *Salomon* speaketh, *To day I had peace offerings, I haue payed my vowes*, and so leauue for that matter, it is no matter whether they be receiued or no, she hath paid them, so saith the Hipocrate, I haue said all my praiers to day, I haue done all my deuotion, and there leauue for that matter, but the poore childe of God whose soule groaneth vnder the burthen of his sinnes, doth not so much boast of the saying of his praiers, as hee doth of Gods mercy in hearing his praiers, Lord I thanke thee saith (the Pharise) that I fast and praiere so often in a weeke, but Lorde be mercifull to me saith the Publican, Lorde I praiere in thy temple saith the one, as the wicked in the Gofpell, Lord, we haue heard thee preach in our streets; but the other saith, Lorde, thou haft heard the desire of thy poore seruants, blessed bee thy name for that fauour; *the desire*. He doth not say their cryings, or their sententious and eloquent praiers, or the voyce of their lippes, al-though the desires of the heart bee counted cryings with the Lord, but he saith: *That the Lord hath heard the desire of the poore*: Which are the cries and praiers, and voyces of the inward man, though not alwaies vttered by the tongue, to shew that the Lord of his goodnesse is so readie to heare the afflicted, that he doth not alwayes expect the cryings, and voyces of the outwarde man, or the orderly, and set praiers of the lippes, for before they crie, he heareth them accord-
ing to the testimonie of the Prophet *Esay*, who (speaking in the perlon of God) saith thus: *Before they call I will answere, and while they speake I will heare*. And Saint *Paule* saith. The spirit it selfe like-
wise helpeth our infirmities, for we know not what to pray as we
cannot be expressed: that is, the spirit helpeth our weake praiers which
want strength to come forth, and accepteth the very sighes and grones
of the harts of Gods children instead of praiers, as the tender nurse doth
the monefull lookes of the babe that lieth in the cradle full of paine,
and canhot speake.

And these inward desires, and groanes of Gods children, are to the
children of God as an earnest-pennie of the spirit, and as the first fruities
of

Pro. 7.14

Esay.65.
24.

Ro.8. 26.

of the spirituall haruest, how an earnest penny is but a pledge or asurance of a thousand pound to be payed in time, and the first fruits of the corne are but a sheafe or handful as it were of the whole haruest which afterwards is to be reaped. And this may serue to comfort the afflicted consciences which cannot pray, as they would sometime, and therfore thinke they are not regarded of God, it serueth onely to comfort the afflicted soule I say, but no way to confirme vs in our sluggish, slouthfull, droufie, and sleepie praieris.

Of the poore.) The state of Gods children in this life is not alwaies of *Doctor 4.* the best, neither in outward account with the world, nor yet in their own feeling. And therfore they are called sometime. The afflicted ones, *Pro. 15.15.* as in *Pro. 15.15.* *All the daies of the afflicted are evill:* sometime the hunger and thirsty, as in *Mat. 5.* *blessed are those that hunger and thirst after righteousness.* Sometime little wormes as in *Esay, Little worme Jacob.* And in the Psalmes, *I am a worme and no man,* faith *David:* And sometime, *The little flocke.* As in *Luke 12.* And in this place they are scalled, *2. Tim. 3. 12.* *The poore:* For wbofoever will live godly in Christ Jesus must suffer affliction. And they doe still hunger and thirst after Christ their righteousness: *As the Hart doth after the rivers of water,* Like little wormes they are contyned and trodden vpon by euerie one: And like poore and miserable persons they are alwaies in need of Gods grace & helpe. And yet they are in that account with God that he heareth their defires: the afflicted haue a continuall feast, The hungry shalbe filled with good things, when the rich shalbe sent emptye away. The little worme *Jacob* is wrtten vpon the palmes of the Lords hands, and is euer in his sight. The little flocke neede not feare for their littlenesse, for they haue the kingdome. And the poore seruants of God which are alwaies in neede and want of Gods grace and fauour, and alwaies bewailing their owne pouertie and want, are heard of the Lord, and therefore are both rich and happie. This may teach vs to iudge wisely of the poore children of God that are in contempt, and tribulation in the world; and louingly to embrace them as members of our body, though in shewe vanderlings to all; like the feete, or rather like the foot-stooles of the wicked, and not to despise them: *For the Lord heareth the afires even of the poore,* Yea and they may pleasure vs more with their praieris, then we can hurt them with our persecutions. There is not the best, nor learnedest Doctor in the Church, nor the greatest or wealthiest man in the commonwealthe but may, & doth receive helpe and benefit by the praieris of the poorest man that lieth, if he be a godly man. *Thou preparest, &c.* Heere *David* acknowledgeth a double grace or fauour

fauour of God: First, that he upholdeth his children that they fainte not vnder their burthens, for he armeth them with courage and patience, putting vpon their heads the Helmet of good Hope, and stirring them vp, thereby to dispatch their prayers as speedie postes and messengers vnto the hilles from whence commeth their helpe. A singular benefite surely, to haue our sences and thoughts settled in Gods prouidence, and not carryed away to worldlie deuises, and desperate attempts. Secondly, God hauing thus prepared and settled their harts for prayer, he doth also prepare and settle himselfe to heare their prayers, yea, because their prayers be but weake and feeble, that scarce haue any perfect voyce, but make a soft and still noise, in the secret corners of their hearts, the Lord doth beth his eare vnto them, and laye it close vnto their mouth, in most fatherly, friendly, and tender sorte, that so he might know what it is that they whisper so inwardly, and so faintlie, from hence we learne.

Doctr. 5.

First, that to direct our desires to God in affliction is a speciaall worke, and fauour of God in our hearts, for otherwise, affliction of it selfe doth breedre rather impatience, and dispaire, then any comfortable hope, and heart to prayer. And therefore let vs be admonished when (in any kinde of affliction, crosse, and temptation) we feele any comfort in God, or desire to goe vnto his Maiestie, by prayer to giue him the whole glorie, and take it as a token of his loue vnto vs. Let vs also acknowledge our owne weaknesse, and inabilitie to prepare our hearts, our selues to Godward. And most false, and insolent is that Popish assertion of freewill in man to pray when he will, and to believe when he will, and repent when he will, for it is God (saith the Apostle) that worketh both the will and the deede. Lastly, let vs hereby be encouraged to goe to God, although it be with broken prayers, and fainting desires, we shall not loole our labour, no the godlie doe not in vaine direct their desires to God, nor in hope and patience waite vpon him, because the eares of the Lord are open and bent, ready in most gracious manner to heare the groanes of his poore afflicted seruants. And thus much of the manner and matter in generall of *Davids* thanksgiving.

Phil. 2. 13.

The

The second Sermon.

Wherin is handled in particular the matter it selfe, for which Dauid giueth

thankes, and that is, the arraignement of the
Man of Earth.

PSAL. 10. 18.

To judge the fatherleſſe and the poore, that the man of earth cause to feare no more.



In the former verse, *Dauid* praiseth God for hearing the desires of his poore seruants, but now he sheweth more particularly what was their desire, and wherein God hath heard them at the last, namely they desire that *G O D* would judge and determine betweene them and their oppressors, and this is the thing that God hath granted them, from whence the faithfull may learne this comfortable generall doctrine, that when they shall be vniustly oppressed, God at length will be revenged of their aduersaries, and deliuer his children; which may serue to admonish vs to endure the crosse manfully, because God will not many times helpe his poore children before they be brought to extreame danger. A hard thing this is to flesh and blood, because euerie one desireth to be free from trouble, and therefore except God doth quickly helpe, he seemeth to be slowe in helping, or forgetfull of his promises (which God forbid we should imagine) but if we desire his helpe, we must waite his leisure, our affections must be tamed, our impatience must be beaten downe, our grieves must be mitigated, vntill our extreame miseries may prouoke the fauour of God, and to this purpose is that parable of the poore Widdow and the wicked Judge, propounded by our Sauiour Christ in the Gospell, and in this sorte applied to God and his children: that if a wicked Judge fearing neither God nor man, will notwithstanding be ouercome with importunate suiters at last to doe them iustice, how much more will God that is a

Luk. 18. 7.

most righteous Judge, and all righteousness it selfe, heare at length his poore childe[n] which call and crie day and night vnto him for Justice.

That earthly man, &c.) The wicked lift vp their heads aboue the cloudes and yet are but mortall, and subiect to many miseries, and therfore are they called men of earth, to shame them and to humble them: for this is their *insolent madnesse*, and mad *insolentie*, while they forget their estate, and condition, they breath out threatnings as *Saul* did against the Church of God, as if God himselfe were not sufficient to repprese their rage. And yet they are but men, and men of earth too, and come against God as if wormes should come out of the ground to fight against their maker, or as if any earthen pitcher should encounter with a mountaine of Brasse; they are made of earth, yea and of the basest earth too; even of the dust of the earth. Claye is good for somthing, Sand is good for something, Marle is good for somthing, Dung is good for something, Grauel is good for somthing, and earth is good for something, but dust is good for nothing, except it be to put out mens eyes, and of that is man made, which consideration may greatly humble the hiest, the stoutest, the brauest, & the proudest, but the wicked according to their making do fauour nothing else but earth, and the most vyle things of the earth, and therefore are fitly called earthly, because they liue like earth-wormes.

And though there be legions, and multitudes of them, yet are they here called by a word of the singuler number, *Man of earth, not men*. And that may be either in regard of their wicked vnyt, or els in regard of their great inability to effect that which they purpose whē God shal crosse them. In wickednes they ioyne altogether as one man, *Cast in thy br amongst us* (say theeuers and murtherers) *we will have all one purse*. And in like manner the wicked in all euill ioyne as one man. And yet they shall do no more then one man alone, and that of earth too, and that is little, or nothing, except it be to their owne ouerthrow as the *Egyptians* did when they all followed the poore Isralites into the sea. For *man of earth* what is he? what can he doe? what is his beginning? what is his bringing vp? and what is his ending? Is he not begotten of wickednesse, conceiued of wretchednes, and borne of weakenesse, worse then a durighill? Is he not brought vp in ignorance and blindness, in folly and vainitie? Is not he against God; and God against him? His life is death, and his death is double, temporall, and eternall, for the second hath no end: what can he doe? Doth he liue, moue, and breath? it is by God. *Pilates* power was from aboue. And while God doth giue him leaue to breath, and to possesse the worlde,

he is cruell, carnall, proud, and obstinate, He is like the image in the *Act 17. 28.* *second of Daniel*, whose head was of Gold, his breast and armes were of Siluer, his belly and his thighs of Brasse, but his legges were of Iron, and his feete of Iron and Clay, And in like sort is the state of great earthly worldlings compounded with their golden heads and stately buildings, with their siluer breastes and armes, and costly apparel, with their brasen thighes and mighty friendes, with their Iron legges and strong supporting liuings, they make a terrible shew, but with their Iron earthly feete, with their hard heartes, and earthly affections they are carried vp and down in the world, which hitting against one little stone, cut without hands, that is Iesus Christ and his Gospell that lie in their wayes, as a stome of offence to stumble vpon, they crumble & fall down to their vtter spoile & euerlasting ouerthrow.

Dan. 2. 32.

But the heauenly man shalbe able through God to stand, and to doe valiantly, and therefore they are called the man of God, because the faithfull are as one man, also united by the communion of Saintes, and hauing God amongst them are able to doe great matters. Princes, Magistrates, Preachers, are made of earth too, yet hauing but a sparke of Gods Maiestie in them, or rather but the reflexion of a sparcle of Gods power and Maiestie vpon them, are mighty and terrible through Gods spirit, and ought to be terrible to all Gods enemies, and wicked men, but not to the innocent, and godly: if they vse or abuse their power which God hath put in them, to the cooling of any good mans courage, or to the quenching of the spirit, or to the disgracing or oppressing of poore Christians as many do, as though they were Gods, and not of earth, surely God will judge them, & make them that they shall no more terrifie his children then *Pharaos* that proud hearted King, and the *Egyptians* his subiects which laye drowned in the bottome of the sea: and so much for the meaning of the wordes. Now to the matter of *Davids* thanksgiving.

2. Tim. 3.
17.

Davids praiseth God for iudging betweene his poore seruants, and their oppressors. This is that for want whereof he complaineth in the first verse. This is it for want whereof the wicked were lusty to conteme God. By this he will breake the armes, that is, the power of the wicked and search out their wickednesse. This is the poore Churches desire, namely a iudicall hearing. And to this ende hath God prepared their heartes, and to this ende doth the Lorde enclite his eare vnto them, namely, To sit in iudgement vpon the poore mans cause, So that when God doth proceede against the wicked, *It is iudgement*. And though the poore commit his cause vnto God,

yet it shalbe iudged; and without a iudicall proceeing shall nothing be done; for God is no accepter of persons as men bee, though he loueth the godly, yet they shall stand to their triall, and though hee hateth the wicked, yet they shall haue their triall, all shall bee iudged, and all wronges shall be righted by iudgement: therefore it is saide in the Psalme, *The Lord shall judge the people righteouslē*: This maketh the

Psa. 67.4. godly so willingly to appeale vnto God, saying as Sarai said to Abram, *The Lord be iudge betwene me and thee.*

God hath erected iudgement seates on earth vpon whom he hath

Psal. 82.1. set Princes and rulers, and graced them with his owne name, and sittes amongst them, to make them to be honoured and regarded; And their iudgements are, or should be Gods iudgements, but oftentimes through corruption goodmatters are borne downe, and bad matters are borne vp, we see the complaint of Amos prove too true.

Amos. 5.7. They turne iudgement to wormewood (saith he) and leue of righteouſſeſſe. And that also of Esay. By conceiuing and vittering out of the

Ela. 5.9.13. beast false matters, iudgement is turned backe, and iuſtice standeth farre of: for trueth is fallen in the streete, & iniquity cannot enter, yea trueth faileth

14 (saith the Prophet) and he that refrayneth from aill maketh himſelfe a pray: But what? was there no remedie? how did the Lorde take this

15 geare? marke what followeth, when the Lord saw it, it displeased

16 him that there was no iudgement. And when he saw that there was no man, he wondred that none would offer himſelfe. But is that all? verylie no. Therefor his arme did ſave it, that is his power did rescue the

pray, and his righteouſſeſſe it ſelfe did ſustaine it, that is he himſelfe

17 tooke the matter in hand: For he put on righteouſſeſſe as an habergeon, and an helmet of ſaluation vpon his head: as if he were to goe a-

18 mongſt his enemies: Hee put on the garments of vengeance for a cloathing and was clad with zeale as with a cloake, as to recompence, and to requite the ſtrife of the aduersaries, he will fully repaire the Ilands. So

19 ſhall they feare the name of the Lord from the West, and his glory from the

riſing of the ſunne, for the enemy ſhall come like a flood, but the ſpirite

of the Lord ſhall cleare him away, And this is the godly poore mans

comfort.

Therefore ſaith the Psalmit: Let the people be glad and reioyce, for thou

Pſal. 67.4. ſhalt judge the folke righteouslē, and gouerne the nations of the world. And

2. The. 4.6. Paul ſaith: It is a righteous thing with God to recompence tribulation

7. to them that trouble you: And to you which are troubled reſt with us, when the Lord ſhall ſhow himſelfe from heauen with his mighty Angels. And in his first Epitile ſpeaking of the ſame matter in other wordes, hee

con-

concludeth thus: *Comfort your selues one another with these words. And 1.The.4. heere David teiocalyeth, and prayeth God for that he will judge the 18. poore and faterlesse. Justice and equitie in the world, and from the world are two of the hardest, the dearest, the rarest iewels that can be gottē: the poore do desire them, God hath granted their desire to judge the faterlesse & the poore that the man of earth cause to feare no more.* And here now we see that verified which is in *Psal. 126.3. They that* *Psal 126.5. sow in teares, shall reap in ioy:* And that which we haue in a proverbe. A hard beginning maketh a good ending, for one would haue thought by *David's* beginning of this Pfalme, that he should not haue made so good an end, for thus he beginneth: *Why doest thou hide thy selfe and stand afar off O Lord in time of affliction?* That is, Why haue we not iustice? but he endeth as you heare: *Lord thou hast heard the desire of the poore, to judge, &c.* which is as much as can bee desired. But let vs reason a little with *David* about this matter. How is it that thou beginning so rudely doest speeche so well in the end? If the God of heauen should haue dealt with thee *David*, as the Gods of the earth doe with their suters, it were a wonder that euer thou shouldest finde so much fauour, for though thy matter were good, yet thou mightest haue marred it in the handling, thou diddest vtter one speach that was inough to haue spilled all: *Why doest thou hide thy selfe, &c.* What an vnreuerent, rash, and vnaduised speach was this to vtter to the Lorde of Heaven and Earth? woulde the Gods of the earth haue taken such a speach at thy hand, or at any poore mans hand? No *David* no, many haue sustained great wrong by wicked men, and haue had good causes, that for such a word, yea for a lesse offence then thine haue bene very hardly dealt withal, when they haue but craued iustice &c. Now thy fault is greater, and God is a feuere God, it is to bee maruailed then how thou didst escape, and speeche so well as thou diddest.

It is true indeede (faith *David*) I confessle my frailtie, and my fault to be great, and so must they also that speake rashly before Gods Magistrates, but if the Lord should narrowly marke euery word that is spoken, or every thing that is done amisse as men doe, who coulde stand before him? No, the Lorde knoweth whereof wee be made, and considereth in mercy that through extreanie heate of passionate affections, and weaknessesse of faith his children be carried many times beyond themselues, but vpon their humble submission, and vnfained repentance he freely forgiueth the though men will not. Yea the Lord in mercy doth put a difference betweene his seruants, and his enemies through

though men many times will not, I recanted my opinion and sayde, The Lord is king for euer and euer, and for all my rude beginning haue through Gods mercie obtained a good ending. Praised be the Lorde which hath heard the desire of the poore, to judge the faterlesse, and the poore, that the man of earth cause to feare no more. A notable example for earthen Gods, Magistrates I meane, to follow, and not with bitternesse, and rigour to censure, and in extremitie to prosecute euerie slip, and aduantage of poore ministers, and other honest men when they come to complaine before them, but with loue and wordes of graue and gracious counsell, to heale, or at least to couer the sore, least the vncircumcised doe reioyce and triumph ouer their fathers and brethren, as cursed *Cham* did at his fathers nakednesse. And so much for the bringing of the beginning, and ending of *Davids* petition together.

Now let vs heare a little more of the thing it selfe that the Lorde hath granted, and that is this, that it will please his Maiestie to heare and determine betweene his poore people on the one side, and their cruell oppressors on the other side. In all respects it may be resembled vnto a purchased Assises, wherein we are to consider, First the parties betweene whom the controuersie dependeth: Secondly, before whom it is to be tryed. Thirdly, by whom it must be tryed. Fourthly, the action that is to be tryed. Fiftly, the verdict of the Iurie. Sixtly the sentence of the Judge. And lastly the execution of the sentence. And this course we may safely take, both because Gods spirit hath in like sort set foorth the iudgement seate of God, and every thing to be tryed before the same, after the manner of earthly Judges: for our

Reu.20.11
12.

Plaintiues. greater capacitie and vnderstanding, as also because this kinde of teaching doth nearest sute with the teaching of our Sauiour Christ, who still vsed such familliar similitudes to explaine his doctrine by, as were most familiarly knowne vnto men. Then first of the parties betweene whom the pleading is. The plaintiues are poore and faterlesse: such as for want of worldly abilitie are faine to sue for their right *in forma pauperum*, as commonly all good causes doe, yea, whicheuer will speed in Gods Court, must come *in forma pauperis*, for the Lord taketh no fees, and standeth for the poore as well as for any other. The defendants or parties arraigned are all oppressors of the poore, all Atheists, proude, and cruell tyrants, craftie, and subtill hunters of the poore. There sits in Commissioun with the King, his owne sonne, the Sonne of God the Lord Iesus Christ whom God hath appointed to judge the world; And with him sit as it were assistants, 24. elders

Defendants.

Commissi-
oners.

clo-

cloathed with white rayments of Christes righteousnesse , and crow-^{Acts. 17.13}
ned with golden crownes of heauenly glorie and authoritie . The
ministers or messengers that attend on this Court , are the heauenly
Angels of God, who for their swiftnesse in executing their charge are
said to haue many wings , and for their great power are called prin-^{Reuel. 4.4.}
cialities, thrones, and dominations . The Cryers of this court are the Mat. 24. 31
Preachers of the worde, whose veyces must be lifted vp like Trum-^{Mat. 3.3.}
pets to summon men before the iudgment seate of God . The booke^{Esa. 40.}
s of the court be of two sorts, booke of statutes, and booke of record .
But where is the prisoner ? He standeth taken with his owne iniquity^{Apo. 20.12}
and bound with the cords of his owne sinne . Now then to the arraign-^{Prou. 5.22.}

ment, v. 11 and 12. And so I booke of record v. 11. 12.
Cryer lift vp thy voice like a trumpet, and call foorth the man of
earth . Sargants strip him out of all his glorious titles & dignities, seaze
vpon all that he hath, and let him heare his enditement . Man of earth
hold vp thy hand, thou art endited here by the name of (*Man of
Earth*) not Gentleman, Nobleman, nor Yeoman, but plaine Man of
earth, borne of earth, and brought vp like an earth-worme, &c. For
that thou on such a day, and of such a moneth, in such a yeaire, haue-
recieued an arme, that is to say, power, wealth, and authoritie, hast a-
busid the same; and by force and fraude didst set vpon thy poore bro-
ther, and fatherlesse neighbour, living and trauellling in Gods peace; &
meaning ther no harme, didst put them in feare, so that of their credit,
life, and goods they did dispaire, what safest thou to this fellonie , art
thou guiltie or not guiltie ? Not guiltie my Lord . How wilt thou be
tryed ? By my honest neighbors (he saith) yea sir, I can bring the hands
and seales of all the parish where I dwelle, for my good behauour . Yea,
but that is not enough man of earth, thou must be tryed by God and his
Church . Call a Iurie . The Iurie that must goe vpon thee, is impan-
nelled of Prophets, and Apostles, Their names are set downe in the
olde and new Testament, what canst thou lay against them ? Oh my
Lord, I haue to except, against them all, They are not my friends, they
and I could never agree, they speake of malice , because I would not
heare them, nor be ruled by them, nor giue them their demaund, well
that is no matter, they are holy men and such as were led by the ho-
lie Ghost . *2. Peter. 1.22.*

Therefore Man of Earth, holde vp thy hand againe, and heare
thy second enditement . Thou art endited by the name of the
Man of Earth , for Athiesme and contempt of GOD . *verse. 3.
and 4.* Also, thou art endited for abusing and oppressing the
poore

3. Endite-
ment.

poore by cruell and craftie practises, ver. 9. 3. 9. 10. Also for speaking blasphemie and treason against God and his trueth, ver. 11. Also for taking part with the wicked, and standing against the cause of the innocent. Also thou art endited for obstinate prophaning and violating of the Lords Saboaths, as also for abusing thy stewardship, and excessive spending thy substance, vaine and vnpromisable exercises, whereby thou madest thy selfe vnfitt to doe the workes of thy calling, to provide for thy familie, to releue the poore, or to benefit the Church, or to maintaine religious exercises for thy vaine sportes and delights, lighter then vanitie it selfe. What sayest thou to all and euery of these, art thou guiltie or not guiltie? Not guiltie? How wil thou be tryed? by my honest neighbours I would be tryed? but if there be no remedie, then I must be tryed by God and his Church: Call forth the plaintiff. Poore man, and fatherlesse, come forth, and feare not, you shall be heard, what can you say against this man of earth, and how doe you prooue these articles you haue heere obiected against him? My Lord then this we say, They haue most proudly and cruelly persecuted vs with inquisitions, flaunders, and fines, with taxes, and vexations, and haue almost beggared vs, againe, they haue boasted of their owne hearts desire, they haue blessed themselues, and contemned thy seruants. The more thou haft done for them, the lesse haue they

Verse. 2.

Verse. 3.

Vers. 5. 7.

8
9
10
hath line in waite in the villages. As a Lion in his denne so lurketh he in waite secretly, for his pray, by his crouching and bowing he maketh the poore to fall by heapes into his nets, thus he hath vsed vs. And as for his blasphemies they are most outragious. He hath said in his heart, That the Lord seeth not, nor regardeth. All this we could prooue by many which are afraide to speake the trueth, for feare of their displeasure, for that some of them are their Landlords, some are their maisters, some are Justices of peace, some are their patrons, some finde them worke, &c. But Lord thou haft seene it thy selfe, for thou beholdest mischiefe and wrong: *That thou mayest take it into thy hands, therefore to thee we appeale.* You of the grand Iurie, you haue heard your euidence, and it is all very true, that the poore and fatherlesse haue enfor-med, for I haue seene it my selfe (faith the Lord) therefore now giue in your verdict, who shall speake for you? *David*, because he is a Princely Prophet, and therefore deserueth to be Foreman, he shall speake for vs. What say you then; is the man of earth guiltie of all and singular those matters whereof he hath beene endited or no? yea Lord (faith David) he is guiltie.

Well

Well then, Man of Earth, thou seest that thou art coniucted by the verdict of the great inquest of the Prophets and Apostles, my selfe being witnesse. What sayest thou to the records of thy owne Court? For I haue giuen thee that priuiledge more then all creatures besides, to keepe Court in thy owne house, to that ende I haue giuen thee will and affections, to moue and to debate thy matters, iudgement and vnderstanding to discerne of causes, and memorie as a register to recorde thy causes, and conscience as a Judge, and a thousand witneses to determine of all thy proceedings. And this Court is called the Courte of Conscience, thou shalt also bee tryed by that. In that Court be many examinations, many witneses, and many recordes. The Hall is common equitie, there are many sentences in tables fairely engrauen, as in one place loue God aboue all: in another, Loue thy neighbour as thy selfe, in another, doe as thou wouldest be done vnto, in another, doe no wrong: *Suum cuique tributo, &c.* Perhaps thou wilt say, they that belong to that Court haue troubled thee, and disquieted thee, and therefore they are not thy friends, I knowe it well, and therefore thou wouldest not heare them: Thou haft also disquieted and vexed them, and therefore wouldest be loath to be tryed by them, I knowe also thy corrupt dealing with that Court, how with false perswasions thou haft blinded reason, and perturbed iudgement, how thou haft sed vnderstanding with false informations, and blinded her eyes with false loue, how thou haft put the two Judges out of commission, the loue of God, and the loue of thy neighbour, and in sted of them haft aduanced selfe-loue, and partialtie. How ignorance and wilfulness haue pleaded thy matters, and malice hath euer beeene one of the Iurie, how crueltie, and pride haue beeene thy assistantes, and weakenesse, and discretion haue beeene put out of doores; how falsehood and briberie haue informed the Iurie, and trueth and honestie haue stood at the barre, how *Barrabas* the murtherer was released, and Christ the Lorde of life was crucified, how thou haft feared that Court with hoate Iron for offending thee, and Conscience her selfe thou thoughtest thou haddest hanged long agoe.

All this I know, and a great deale more, but now I haue raised vp Conscience againe, and set all her attendants in commission againe. The recordes are finer written, and extant, Lo, where they stand all before me; here selfe-loue and malice haue nothing to do, what sayest thou to all this, wherefore haft thou done thus and thus? why doth

Court of
Conscience
described.

the wicked contemne God? why hast thou said in thy hart, the Lorde doth not regard? why speakest thou not? what? art thou dumbe? hast thou nothing to say? Besides all this, here commeth in now a peticie Iurie of life and death against thee, chosen out from among my dumbe and vnreasonable creatures, all which cry for vengeance against thee, as thy brothers blood for one, the earth that drew in his blood for another; the beame in thy house for another, and then the stone

Gen. 4.10. in the wall, the beast thou rodest vpon, thy mony that thou took-

Haba.2.11. est for a bribe, then thy cruell and craftie Bandes and Obligations,

Numb. 22. 28. then thy mercilesse pledges and forfaitures that thou swallowedst vp,

Mat. 27. 3. Mat. 27. 3. owne seruants and children, and thy table that thou toldest thy mo-

ney vpon; the verie Penne and Inke that thou wrotest withall, thy bed that thou laiest vpon, and thy chamber doore that thou diddest keepe fast shut while thou committest thy filthinesse, and by and by thy owne tongue shall finde thee guilty, all these my creatures and subiectes are come in to testifie their humble allegiance and loyall duetie to me their maker, against thee that hast abused them, what faiest thou now? speake, art thou guilty or not? *Iudas* being conuicted by the Court of conscience, saide, he was guiltie in betraying of innocent blood, and so went and hanged himselfe, *Cain* being conuicted by the Court of Conscience, saide also he was guilty in shedding of his brothers blood, and so became a desperate runnagate. In like sort was *Achitophel* conuicted of treason against King *David*, and hee went home and hanged himselfe. All these were condemned by the Court of Conscience, and thinkest thou to escape? Conscience bring in thy verdict, what faiest thou Conscience to the man of earth (who thought that thou liaddest beene hanged long a goe) is he guilty of those severall inditements, which haue beene preferred against him by the poore and faterlesse, and found against him by the grand Iurie of my seruaunts the Prophets and Apostles or no? wee finde sayth the Court of Conscience, that such a one man of earth, by Gods prouidence sometime Prince, of such a Nation, and such a one sometime Bisshoppe of such a Pronince, and such a one Maior of such a Towne, and such a one Justice of such a Diuision, and such a one Minister of such a congregatiōn, and such a one Lawyer in such a Court, and such a one Landlorde of such tennantes, And such a one Corne badger in such a Countrey, and euerie one of them, and manie moe, whose names and bils of entitle-

The ver-
dict of
conscience.

ditements are feuerallie recorded in the booke of Gods euerlasting knowledge; and all and euery of them. But men of earth forgetting themselues, abusing their place that GOD gave them, and hauing not the feare of GOD before their eyes are guiltie of all, and euery feuerall enditement that hath beene commenced against them. Verie well. What? Did they flie for the same? Yea Lorde they did flie, for as the light of thy word did follow them, so they did in a deadly hatred of the same seeke darkenesse, when they were reproved by the preacher, they would come no more at the sermon. When they haue beene looked for at the Church, then they haue beene at the bowles, or at the cardes, or at the tables, or at the alehouses, or at their worldlie busynesse, or about some other horrible wickednesse, to verifie the saying: *Qui male agit odit lucem:* Hee that doth euill, hateth the light. Well. What goods, lands, or tenements had they at the time of their apprehention? They had none of their owne, for they were all tennants at will, yet wee finde that they were very welthy manie of them, and great in worldly substance. For first, thou haft filled their bellies with thine hidden treasures, so that they haue inough for themselues, and leaue inough for their children after them.

Secondly, That wealth which thou gauest them, O Lord, hath increased: neither are they in penurie as others are. Thirdly the spoiles of the poore are in their houses, and as great fishes deuour many small fishes, so they haue gotten many liuings into their hands, and many mens trades and offices into their hands. And this is the verdict of the Court of Conscience, which doth finde him guiltie also of much more, as namely of hipocrisie, of vaine glorie, of contempt of Gods worde, of contempt of man, and of diuers villanous practises done in secret, which are known onely to God, for Saint John saith. If our heart condemne vs, God is greater then our hart and knoweth all things. And thus much for the triall of the man of earth, Now let vs heare the sentence of the Judge.

Iob.27.
Psal.73.

Iob.3.
20.

Man of earth (saith the Judge) thou haft beene indited of diuers and sundrie enditements, to the which thou haft pleaded not guiltie, and yet notwithstanding being tried by the grand Iurye of the holy Prophets, and men of God, as also by the verdict of the Court of thy owne conscience, haft beene convicted, and found guiltye of them all. Therefore nowe what canst thou say for thy selfe, why sentence of eternall death shoulde not be pronounced against theo

thee according to the lawe ? In earthly iudgementes, this question is put to two sortes of persons, First, such are quitt by booke, Secondlye to such as cannot haue that benefit. So likewise in this heauenly iudgement. This question is propounded both to the elect, as also to the reprobate. To the elect it is said, what canst thou say for thy selfe ? They straight way condemne themselues as *David* did of bloud-guiltinesse. *Psal. 51.* as *Job* did his children for blaspheming G O D in their mirth and feastinges, as *Peter* did his fall from Christ, euen with bitter teares, and as *Pauie* did, who said, hee was a chiefe sinner, crying out, O wretched man that I am &c, and as the prodigall childe did : Father I haue sinned against Heauen, and against thee, and am no more worthy to be called thy sonne, but yet for them (thus condemning and humbling themselues) there is some comfort : What, canst thou beleue in me, (saith the Judge) and repent from the bottome of thy heart, canst thou reade thy name in the booke of life ? To which question every one doth answere as he is prompted by the spirit of God, I beleue and repent but not of my selfe, it is the gift of God, I beleue, Lord helpe my vnbeliefe. And with *Zacchens*

Luk. 19. 8. they promise restitution of goods ill gotten. And with *David* they *Psal. 119.* pray : *Oh that my wayes were so directed, that I might keepe thy statutes alwayes* : Well (saith the Judge) then heare your sentence. The Court doth award you this punishment, you shall be crossed and afflicted in

The sentence of the godly. this worlde sometime in your bodies, sometime in your goods, sometimes in your children, you shall also be stung with the hore son of an afflicted and wounded conscience, you shall be whipped and couraged with venomous and slanderous tonges of wicked men, and a great deale more then this shall happen vnto you heere, that you may not be damned with the wicked world, and so go your way, and sinne no more, leaft a worse thing happen vnto you, but before you can be

1. Cor. 11. quite discharged, you must remember to put in Death as a common baile for your forth comming wheresoeuer you shall be called for, and

John. 8. 11. my owne sonne Jesus Christ as a speciall security for your debt, and good behauour, and so paying your fees of obedience, and newnesse of life, and carrying about you the remnants of sinne as shackles vpon the feete of your soule to humble you withall so long as you liue in this world, performing these duties, you are discharged from the sentence of eternall condemnation, for the law of the Gospell is that there

Rom. 8. 1. shall be no condemnation to them that are in Christ, which walke not after the flesh, but after the spirit. To which the godly do answere as the

the Apostle did in the very same case, I thanke my God through Ie- Ro. 7. 25. sus Christ my Lord. And thus much for the sentence of the elect, now let vs heare the sentence of the reprobate.

Call forth the reprobate man of earth (saith the Lorde.) Man of The sentence of the Earth, what canst thou say for thy selfe why sentence of eternall reprobate. death should not be pronounced against thee? What, canst thou believe in Christ, and repent for thy sins? Yea Lord I beleue that Christ dyed for sinners, and for my part I am sorie that I must bee damned. Nay thou reprobate, canst thou beleue effectuallie that Christ died for thy sinnes, and doest thou abhorre thy sinnes which were the cause of Christes death, or hast thou any heartie desire so to doe? for otherwise thou saiest no more then the Deuils doe, who beleue and tremble. No Lorde I know not what that meaneheth. It is true in deed, for when thou wert admonisched to repent, thou hardenest thine heart, abusing my patience, and making a custome of sinne, which hath bred full hardnesse of heart, and impenitencie in thee, and so hast heaped vp vnto thy selfe wrath against this day of wrath, and reuealing of my righteous judgement: thou thoughtest also that thou haddest faith and repentance at commaundement, persuading thy selfe and others that all men may repent and beleue if they will, and when they will, but now thou seest that thou wert deceipted.

Rom. 2.5

Oh, a Psalme of mercie Lord, one Psalme of mercie, I can read all the Psalms of David, and say all the penitentiall Psalms by heart, I will go to Church, and say over the Lordes praier, and my Pater noster too, Lord I will go a pilgrimage, and punish my bodie with whipping, and fasting, I haue heard thee preach in our parish Church, and will doe againe when I can intend it. Oh Lord I will do any thing rather then goe to hell. Ah thou reprobate (saith the Lorde) who required all this at thy hands? doest thou thinke to please me with thy wil-worship, & spirituall whoredoms? all that will not serue thy turne thy name is not written in the booke of life, therefore thou canst not repent, nor beleue a right: haft thou no more to say? Yes Lord, Others haue done as much as I: And I hope to bee fauored aswell as others: And I haue heard some say, that thou art full of mercie, and wouldest that all men shoulde be fauored. Yea, (saith the Lorde) so haft thou and many moe abused my mercie, and beeraued me of iustice as much as in you lie, and like ignorant and vnstable then perverting my holie scriptures to your owne destruction, I will haue mercie on whom I will haue mercy, and I will execute judgement mercilesse vpon thee which shew.

Iam. 2. 13 shewedst no mercy to the poore and faterlesse, and doe thee no wrong. Therefore now heate thy finall sentence, because thou hast abused thy arme, that is, the power, wealth, and authoritie that I gaue thee, and hast not at any time loued me for my mercy, nor feared me for my iudgement, lo, therefore thy arme shall be broken, thou shalt be deprivued of all meanes whereby thou hast beene encouraged to doe mischiefe, and then thou shalt be no more cause of feare: my people shall goe and liue without feare of thee. Also thou shalt goe from hence to the place from whence thou camest, and that is to the

Gen. 3. 19. earth: For out of the Dust wert thou taken, and to the Dust shalt thou returne againe. And from thence to the place of execution in hell, and there shalt thou hang in tormentes intollerable, and perpetuall prepared for the Deuill and his Angels, where shall be weeping and wailing, and gnashinge of teeth for euer. Thou shalt haue black fame for thy herault, and euerlasting shame for thy hearse, feare and terrore shall be dealt for thy doale; and the curses of the poore shall follow thee to thy graue. And this is briefely the substance of the sentence of the reprobate man of earth which is yet but a shad-
ow of that which it is indeede, for indeede it will be more grievous and terrible when it commeth, then is possible for all the tongues of men and Angels to expresse. Now a little of the execution of this sentence.

Of the execution.

In earthly iudgements, execution doth not alwayes presently fol-
lowe the sentence of the judge: for some are repriued vpon further
consideration, some are after a while committed to the Gallies, and
perpetuall flauerie, some are sodenly hanged vp, not knowing of the
time when, nor the place where vntill the very instant. And some
haue knowledge both of the time and place before hand, that they
may be prepared for death. So is it also in this heauenly iudgement.
Some are repriued, and liue long, yet still in the prison of sinne and
flauerie of the deuill, which is to encrease their torment, some are so-
dely taken, and speedily destroyed, without recovery being brought
by the righteous hand of God into euill in the middest of the con-
gregation, as appeareth in *Prov. 6. 15.* Some are longer in languish-
ing paines and tormentes then some, euer in this worlde for one and
the same fault.

There be three causes for which the Lord doth deferre the full ex-
ecution of judgement vpon the wicked, the first is, to keepe them in
continuall miserie for all good things turne to their euill: the second

is to plague them with their owne sinne, for there cannot be a greater mischiefe then to be a wicked man, and to liue long in wickednesse, for when he hath serued the devill, the devill shall pay him his wages, and that sinne whereunto he hath beene most enclined, and whereof he looked for the greatest pleasure and profit, shall worke him the greatest plague and woe. The third cause is, that they may liue and punish vs which are the children of God, who haue beene alreadie crossed and whipped by them, and are neuer the better, but when he hath worne them as rods to the stumpees vpon the backes of his stubborne children, and well humbled vs by them, he will then cast his rods into the fire. God punisheth not as earthlie judges doe, to content them that haue receiued the wrong, or to satisfie the world, but because he hateth sinne, and loueth righteousnesse, and drawe thereout great glory to himselfe, and singular good to his chil-
dren: The vse of this doctrine may serue to terrifie the wicked, who vse to make but a iest of the iudgements of God, saying, what? so long yet? till doomes day? &c but it is not so long as they dreame, for the sentence of God is begunne many times to be executed vpon the wicked, euен when they least feele it; for it is a iudgement of it selfe to be past feeling of Gods iudgement when they sinne: It serueth also to comfort the godly, who thinke the time long till the Lord take the wicked in hand which doe oppresse and vexe them. Lastly, let it serue to aditionsh all of vs to looke vnto our wayes, and to liue so, as that when God shall get vp vnto his iudgement seat, we may be found in Christ our great liuertie vnbiamable, and so escape the fearefull and irrecoverable sentence of the wicked and reprobate, and on the other side may receive our *quietus est*; and discharge with

Gods elect in Christ Iesus. To whom with the Father and the holy Spirit, be all honour, power, and dominion for evermore. Amen.

Now let vs praise God.

¶ Two

Two Sermons of the Tryall of Faith:
 whereby every man may learne how to
 know whether he haue the true iustifying faith
 and passe of report on
 to salvation or no.

2. COR. 13. 5.

Text. Prooue your selues whether yee are in the faith: examine your
 selues: Know yee not your owne selues how that Iesus
 Christ is in you except yee be reprobates?



His Text hath two parts.

The first is, a precept for Christians to examine
 themselues concerning their faith: The second
 is, A reason of that precept, in these words; Know
 yee not, &c.

The matter of the precept is either matter of
 circumstance, or matter of substance.

The circumstances are double.
 First of the persons, to whome this precept is giuen, and those are
 every one.

Secondly, of the meane whereby they must prooue themselues,
 and that is by examining themselues.

God prooueth vs by afflictions, Sathan by temptations and illusions,
 the worlde by force and flatterie, by promotion and persecution, by
 praise and dispraise, by good report, and bad report, &c. and therefore
 it wil stand vs in hand to prooue our selues also, whether we haue faith
 or no, to beare Gods trialls, to beate backe Sathan's trialls, and to ouer-
 come the worldes. And this we must both haue prooued for vs, and
 we must also prooue it our selues.

Triall is two folde.

First, of things belonging to the bodie.

Secondly, of things belonging to the soule.

Things of the first sort, a man will haue tryed eyther by others, or
 by

by himselfe, as his horses, his armor, his weapons, his seruants; his apparel, his meate and drinke, his money, his evidences, and such like.

Things of the second sorte, we must trye our selues, we may con-
ferre with others, but we must not leaue till we know for certaine our
owne selues that we haue them, and that we haue them as we should
haue them: as our faith, our repentance, our zeale, our loue to God,
and our neighbour, &c. We must not take anothers word for the mat-
ter, nor our owne weening, nor any subtill perswasion without our
owne triall, for it is incident to our nature to be deceiued, especially in
things belonging to the soule: and so much for the first circumstance,
which is of the persons to be prooued, and proouing, which is every
man himselfe.

The second circumstance is, of the way, and meane how every man
is to prooue himselfe, and that is by examining of himselfe.

To examine, is to search by comparing of things like and vnlke, or
by questions and answers, by reading, or reasoning, to finde out the
truth of matters doubtful; and in controversies.

Examination is two fold. Civill, and Religious.

Examination civill is a searching out the truth of matter civill, per-
taining to this life, and is either.

Publique and Judiciall.

Or, Priuate and Domesticall.

Publique examination civill is done by persons publique, in places
publique, and that of malefactors, and matters in controveरsie.

Priuate examination civill is, of occupiers &c housholders, of masters
and Tutors, how they thrive in their trades, how their schollers profit
in learning, and by whom such and such faultes are committed, &c.

This civill examination is not it that the Apostle speaketh of, but
of another thing like unto it, and that is.

Examination religious, in matters of religion, and cases of con-
science before God, for the satisfying of the conscience, and saluation of
the soule, and this is either.

Publique and belonging to the ministers. Or

Priuate, and belonging to every Christian.

The minister is to examine publiquely. First, pointes of doctrine,
taught in the church, by himselfe, and by others. Secondly,

Secondly, his flocke, as in disputation he shall see cause, to see how they profit by the doctrine that is taught, and this is catechizing, so did

Mat. 16.

15.

Acts. 19. 2. Paul examine the *Ephesians* about the receiuing of the holie Ghost.

Priuate examination religious is two folde.

1. Before we make open profession of the Gospell. It shoulde be done

2. After we haue beeno professours of the Gospell.

First, before we make open profession of the Gospell, we are to examine our selues, about what it will cost vs, and to consider how many troubles, and flauunders, and reproches, and crosses, we must passe through for the truthe sake, and whether we be able with that knowledge, and strength, and faith, &c, to goe through with the matter or no: if not, then to fortifie our selues by prayer for a supplie of those graces which we want, as he that said, *I beseeche, Lord helpe my unblisse,* This is that which Christ would teach vs by the parable of the builder, and of the King that goeth to warre in *Luk. 14. 28. &c*, see the place.

2. After we haue beane hearers and professours of the Gospell, we must likewise examine our selues whether we haue gone forward or backward, as occupiers, & shopekeepers do at the yeeres end, least otherwise both prooue bankroupes, the one towardes men, and the other toward God. And herein it is not amisse to examine,

1. Gods dealing to vs warde, which we shall alway finde to be most gracious and bountifull, with much patience, and long suffering, like a bountifull creditour that trusteth his debtors or customers from time to time with what they will aske: *Yes, what can I doe more for my* *vine* (faith, the Lord) *besides danc*, al thinges notwithstandinge.

2. Our dealing towards God, and how we haue vsed, or rather abused and hidden his tacles, and wasted his goods, &c we shall then see with griefe and shame, how many golden oportunitiess of doing good to our owne soules, and to the soules of others, we haue lost, & how many hours we haue vainly and wretchedly spent, and how many sermons, like so much sweet water haue bin poured out vpon vs, as vpon so manie swine, that haue taken no pleasure in them. How necessarie it is to enter into this examination with our selues appareth by that which Christ speaketh in the 3. *Reuel. 17. & 18. ver. I haue saies thou art rich and increased with goods, and hast need of nothing, and knowest not that thou art wretched and miserabell, and poore, and blind, & naked. To shew, that every man hath a better conceit of his state to Godward then there is cause:* and liketh well to be spirituallly confuseth and deceiued: but it fareth with those persons, as it doth with those that are extreameley sicke even

Esa. 5.

Mat. 25.

Luk. 16.

vnto death, & yet thinke themselues to be well, not sicke at all, seele no paine, they are walking in their gardetis, &c. none are in such danger of death we know as such are. And this is a kind of spirituall frensie, like to that which possesteth those in Bedlem, who when they are laid on with whips and cudgels, yet hoope and hollow, and laugh and sing, and say they are Kings, and I wote not what: a thing greatly to be pitied in the one, but much more in the other. The vse of which point may well be made against such persons as thinke it more then need to examine the selues how they stand before God: nay say they, we are well enough for those matters, and I am perswaded they do not once in a yeere, nay scarce in all their life time, affoarde vnto themselues one houre to be thinkne themselues in, earnestly of the state of their soules after this life. No surely, too too many there are, who spend much time in examining & prouing other mens liues & liuings, & dyings, running & descanting vpon them at their pleasure, but neuer thinke vpon their own. Againe, they can examine themselues how they shall speake, & what they shall say, when they goe to fending and prouing (as they say) against others, or in suing to some great persons, or in offering soyme present or reward, &c. but neuer how to speake, or to sue vnto God, &c.

And so much for the second circumstance, which is, of the way and meane for Christians to trie themselues by. The matter of Substance followeth, and that is: *Whether we be in fauor or no.* So I call it, because it is a matter of that waight, excellencie, and necessitie, that without it we cannot please God, nor be fauored, and by it we shall ouercome the world, and preuaile with God, & that is it that lealeth our election vnto vs, & assureth vs of Iesus Christ to be ours, and to be in vs to preserue vs vnto life & saluation: if such a thing that worketh such wonderfull effects be not a matter of substance, yea and worth all other substance, I know not what is matter of substance. Many wil say, they haue as good a faith to God as any in the world, when they know not so much as the nature of faith, the definitiō of faith, the diuers kinds of faith, the causes of faith, the effects of faith, the degrees of faith, nor scarce the articles of faith; for saying is no knowing, and repeating is not vnderstanding, yet many there be which cannot say them aright, but come out with *Father of almighty*, instead of *Father almighty*, as witches do: some can repeat the rightly perhaps, but understand no more what they say then Pagats do, such are they that take the Creed for a prayer. Some do vnderstand them, but do not know how to apply them vnto their owne benefit: yet all these will beare men in hand that they haue as good a faith to God as any. How miserably do these people deceiue the selues?

Oh how trasfitile doth Sathan bewitch them? How necessarie then is this exhortation for such? *Prove your selues whether ye be in the faith.*

Now that we may the better proceede in the examination of our selues, and so to prove whether we are in that faith or no which the Apostle here speaketh of, we will by Gods helpe consider a little of these faire points following.

1. How matly wates this word *Faith* is taken in the scripture.

2. How many errors haue beeene broched through the misunderstandyng of the word *Faith*, or through ignorance, for the diuers significacions, and kindes thereof.

3. The degrees, and measures, with the growth and increase of *Faith*.

Faith in the scripture significeth.

1. First, the doctrine of faith, which we doe beleue, and we call our beliefe: and in Athanasius Creede is called the catholique faith.

Act. 15. 19. A great multitude of the priests obeyed the faith. That is the doctrine of faith. So it is also taken in *Act. 10. 37. A dove of faith was opened to the gentiles.* 2. The doctrine of the Gospell was preached vnto them. In the like sence also is it taken in *Gal. 1. 22. He which persecuted us in times past, now preateth the faith, which before he destroyed.*

3. *Paul* now preached the doctrine of faith, or of the Gospell, so also is it taken in *1. Tim. 1. 19. and the 4. Chap. and 1. vers.*

4. It signifieth *Faithfullnesse*, for which we doe beleue either God as *Rom. 3. 3. shall their unbeliefs make the faith of God of none effect.* Or man, as in *Matth. 23. 23. The waightie pointes of the law are mercy, faith, &c.* 3. Faithfulnesse or fauill and iust dealing. This signification is most vsual in prophane wrighters. In which sence (faith) is a duty of iustice commanede in the second table.

5. It is taken for perswasyon by which we do beleue, which signification is most vsual in the scripture, and wrightings of diuines.

Extraordinarie, Extraordinarie, Extraordinarie, Extraordinarie.

6. *And this faith is either Extraordinarie, Extraordinarie, Extraordinarie, Extraordinarie.*

7. *Or Ordinarie, Ordinarie, Ordinarie, Ordinarie.* Extraordinarie, as the faith of working miracles: which is a certayne perswasyon wrought in mens mindes, by speciaall and extraordinary revelation from the holy ghost, that God by him, or his appointment wil doe such a miraicle of this faith we read in *Matth. 17. 20. Mar. 11. 27. 1. Cor. 12. 2.* This faith is neither common to all the elect, (for it is gi-

then but to a few, and at some speciall times when the trueth needeth to be confirmed by such meanes) neither is it proper to the elect alone for *Judas* had it, as appeareth in *Math. 10. 1.* who was a deuill *Job 6.70.* and many shall say to Christ, *Lord haue not we done great things in thy name?* to whom he shall answere and say, *depart from me ye workers of* &c. as it is in *Math. 7. 23.* and so much for extraordinarie faith.

Ordinary faith or perswasion is that which is bestowed vpon the members of the Church, by the ordinary meanes of the word and sacraments, and this is either generall or speciall.

1. Generall is that which some call a historiall faith, which is a certaine perswasion whereby we doe beleue the whole word of God (that is, not onely ynderstand but also give full assent vnto it) And it is grounded not vpon naturall evidence or discourse of reason, but vpon the authority of God speaking in the scriptures.

This consisteth of *knowledge and assent*: and is in vs a degree to iustifying faith, for he that will come to God (that is beleue in him by a iustifying faith. *Job. 6.35.*) must first beleue that God is. *Hebr.*

11. 6. *A vision of God, which I haue had in this place where I haue abode with the Prophets*
2. Of this faith reade in *Act. 8. 13. Jam. 2. 19.* and so much of generall perswasion.

Speciall is that which hath relation to part of Gods worde and is either

1. *Legall*, or *the obi[n]d[u]cted assent of the creature to the commandments of God*

2. *Euangelicall*. *That is, a legall assent of the creature to the commandments of Christ*

Legall faith is that whereby we beleue the promises or threatnings of the law.

We do then rightlie beleue the promises of the law when by con- sideration thereof we are moued to obedience.

We doe rightly beleue the threatnings of the law, in regard of the time.

1. *Past*: when by applying them to our selues we are humbled before God, examples we haue in *Iosab. 2. Chro. 34. 19. 27.* and the *Ninimites* *John. 3. 5.*

In this respect legall faith is a necessary preparatiue to iustifying faith.

2. *To come*: when we are terrified therby from committing sinne, albeit, the chiefe bridle to restraine vs from sinne, is the feare not of punishment, but of displeasing God, and so much of legall faith.

Euangelicall faith is that whereby we beleue the promises of the

Gospell which is done either without speciall application of them to our selues, or, with speciall application of them to, &c.

The former is a faith common, and is not iustifying faith, but is called temporary faith.

The latter is proper to the elect, and is a true iustifying faith.

Temporary faith is the next degree to iustifying faith, and both it and the historicall are good and commendable, as they are partes, or degrees of the iustifying faith: that is, as they are ioyned with the applications of the promises of the Gospell, but beeing without application of the promises of the Gospell to our selues, they are wicked and impious, for,

{ Historicall faith is the faith of *Simon Magnus*, yea, of the deuills themselues, who not by the spirite of illumination, but by long experience haue gotten great knowledge in the scripture.

Temporarie faith, is the faith of hypocrites.

Notwithstanding, the temporarie faith hath one degree more then the historicall, for whereas in the historicall faith, there is onely *Knowledge, and assent*, in the temporarie faith there is besides *Knowledge and assent, a liking, or approbation*, ioyned with ioyfulness, and delight.

Those that haue this faith are compared to the seed which fell among the stones, who when they haue hard the word, receiue it with ioy, and yet haue no roote in themselues, because they do not inwardly applie vnto themselues the promises of the gospell: neither haue any inward fence of the fauour & grace of God, but confuselie beleue, and make profession of the faith for some temporall respects. These beleue for a time (for which cause it is called temporarie faith) and in time of temptation (when their temporall respects faile) they fall away. See *Luke. 8. 13.*

True iustifying faith is that whereby we do not onely know, assent vnto, and like with delight the promises of the Gospell, but also perte-
cularlie applie them, and as it were appropriate to our selues, Christ and all his merites.

So that vnto iustifying faith, foure thinges do concir, knowledge, assent, approbation, and application, and this is proper to the elect, for to know and beleue in generall, that Christ is the redeemer of the elect, is incident not onely to wicked men, but also to the deuils themselues. To make profession of this faith, and to reioyce therein is incident to hypocrites, but to apprehend, & perticularly to applie Christ and his me-
rites

rites, is proper and peculiar onely to the elect, who alone can say with the Apostle, *I live by the faith in the sonne of God. Gal. 2.20.*

This faith is so necessary to saluation, that without it the merites of Christ doe not auiale vs, for: although Christes merites be, a soueraigne value *Esay. 53.5.* yet what will they auiale vs, if they be not applied? although they be as a garment, yet what wil that profit vs, if it be not put on? although his body be meate indeede, and his blood drinke indeed, yet what benefit shall we reape by them, except we spiritually eate the one and drinke the other.

By iustifying faith, we apply Christes merites to our sores, we put on his righteousness to couer our sinnes, we eate his body and drinke his blood.

It is not sufficient therefore for a Christian man to beleue that Christ died for the sinnes of the faithfull, and rose againe for their iustification, but I must beleue (or else I haue not a iustifying faith) that Christ died for my sinnes, and rose againe for my iustification, that he ascended into heauen to prepare a dwelling place for me: and finally that by his merites I shall be saued, aswell as others.

But here againe, we must distinguish, first, betweene the act of beleueing, and the gift, the habite, or power of faith, as the act of seeing is different from the power of sight, secondly, betweene the degrees of faith, for there is a weake faith, and a strong faith.

And we are further to remember these three pointes following.

1. That a Christian mans faith may be weakened, but not utterly extinguished.

2. That a faithfull man may fall, and that grieouesly, but not fall awrie.

3. That the sanctifying spirit of God may be shrewdlie shaken, but not be shaken of.

This doctrine, and these distinctions of faith being well vnderstood, and stedfastly holden, we shall auoid many foule errors, which diners fall into, both touching the matter of iustifying faith, and also the state of the faithfull, and these are in number sixe.

1. That a faithfull man may quite fall away from grace, and that iustifying faith maie be lost: they that hould this error doe so thinke because it is saide. *1. Timo. 4.1.* that some shall depart from the faith and *1. Tim. 1.19.* haue faith & a good conscience, which some haue put awaie, and concerning faith haue made shipwrack. But these places are to be vnderstood of the doctrine of faith and profesyon of the Gospel, from

from which a man may depart who neuer had iustifying faith, and in *Luk. 8. 13.* it is said that *Some believe for a time*, which place is to be vnderstood of the temporarie faith, which is the counterfeite faith of hypocrites.

2. The second error is of those that hold that iustifying faith is not proper to the elect. They that hold it, do so, because it is said in *Act. 8. 13.* that *Simon Magus believed*. But that place is to be vnderstood of his storicall faith. Whereby he onely knew, and assented vnto the doctrine of Peter, but iustifying faith is the faith of the elect. *Tit. 1. 1.* and not common to all: See 2. *Thes. 3. 2.*

3. The third error is of those which holde that iustifying faith, may be seuered from charitie, and this they holde, because it is said in *1. Cor. 13. 2.* *If I had all faith, so that I could remoue mountaines, and had not loue, I were nothing*. But this place is to be vnderstood of the faith of working miracles, See *Mat. 17. 20.* For, loue can no more be seuered from faith, then heate from fire, or breathing from a living bodie. *1am. 2. 26.* for as the body without breathing is dead, so is faith without loue.

4. The fourth error is of those that holde that all men in all ages, and nations may beleue in Christ, & haue a iustifying faith, although they haue not the ordinary meanes, and that error ariseth of this, that it is said in *John. 3. 5.* *That the *Nyghties* (who were Heathen people) believed*, which place is to be vnderstood of Legall faith, whereby they beleueing the threatnings of the Prophet were thereby humbled for their sinnes past, and terrified for a time from committing of sinne.

5. The fift error is of them that houlde that iustifying faith is commaunded in the lawe. Because it is said in *Math. 23. 23.* that the waightier points of the lawe are Mercie, Faith, and Iudgement: but that place speaketh of faithfulness.

6. The sixt and last etroure is of them that affirme that iustifying faith may be totally lost for a time, after the committing of some grievous sinne, or in the time of temptation, as in *Danis* and *Peter*. To which we answere, that the arte of faith may be interrupted, but the power or habite, or gifte of faith is not taken away: As the Arte of seeing is by sleepe interrupted, the power remaining. The Arte of *Danis* faith was interrupted by his sinne, whereinto he fell through infirmitie, being overcome with lust. The Arte of *Peters* faith was also interrupted by his deniall, whereinto he fell through feare, but the habite, and power of faith remained, as sight doth in sleepe, and as fire couered with

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with ashes. Therefore *David* beleueed againe actuallie, when his fau-
th was as it were awaked, with *Nathans* voyce, and *Peter*: also when he
was awaked by Christes looking backe, and the crowing of the cocke,
and so much for answere to thole former obiections: now we may the
better proceed to the degrees, and measures of iustifying faith. And for
the better understanding of that point we are further to know that.

Iustifying faith is two-fold.

Expressed,

Or

Vnexpressed.

Expressed is that which seeth or knoweth, and vnderstandeth, con-
fetheth vnto, and applieth all the mysteries of mans saluacion. This was
in *Paule* when he said: *I know whom I haue beleueed*. Timo.

Vnexpressed, is to know but some part, and to vnderstand, and ap-
ply a little of the Gospell to a mans selfe. And this implicite or vnex-
pressed faith is also two-fold.

Effectuall, and with profit to him that hath it, or

Vnfectuall, and without comfort, as is the Popish implicite

faith. For the first:

The faith of every man in some part of his life is vnexpressed faith,
as natly in time of his first conuersion, or of some greuous tempta-
tion. The *Samaritaness* are said to beleue, because they tooke Christ for
the *Messias*. Job. 4. 14. and thereupon were content to leare and obey
the Gospell.

The ruler with his family is said to beleue, who did but generally
acknowledge, that Christ was the *Messiah*: and yeilded himselfe to
beleue and obey his doctrine, being moued thereunto by a mirracle
done vpon his young sonne. Job. 4. 17.

Rabab also is commended for faith euен when she receiued the spies.
Heb. 11. 13. Now in the word we cannot finde that she had any more,
but a confusd, generall, or infolded faith, whereby she beleueed that
the God of the Hebrewes was the true God and his wrod to be obey-
ed. This faith was wrought in her by the report of the miracles done
in *Egypt*. By this she was moued to leyne her selfe vnto the people of
God.

Faith may be confusd, or infolded two wayes.

1. In respect of knowledge of things to be beleueed.

2. In respect of the apprehension of Christ and his benefits.

In respect of knowledge, when as sundry things which are necessary

to saluation are not as yet distinctly knowne, Christ commendeth the faith of his disciples against which the gates of hell shall not preuale, yet in it were sundry pointes of religion wrapped vp, which yet they knew not, for: (as a godly and learned brother hath well obserued.)

1. Peter was at that time ignorant of the particular meanes of his redemption, for he went about to dissuade his maister from suffering at Ierusalem.

2. They were all ignorant of his resurrection, till certaine women who first saw him tolde them of it, and they by experiance in the person of Christ had knowledge of it.

3. They were all ignorant of his ascencion, for they dreamed of an earthly kingdome, at the very time when Christ was about to ascend into heauen. *Act. 1.6.*

And after Christes ascencion Peter knew nothing of the breaking downe of the pertition wall betweene the Iewes and the Gentiles, vntill God had better instructed him in a vision. *Act. 10.14.*

And no doubt (as he well sheweth) we haue ordinary examples of this confused, or infolded faith, in sundry perfous amongst vs, for: some are dull and hard, both for vnderstanding and memorie, and so make no such proceedings in knowledge as many others doe, and yet for good affection, and conscience in their doings, so farre as they know, they come not short of any, hauing withall a contiuall care to increase in knowledge and obedience: And such persons though they be ignorant in many things, yet haue they a measure of true faith, and that which is wanting in knowledge, is supplyed in affection.

The second way that faith is saide to be infolded, is in respect of apprehension of Christ and his merites: and that is, when a man cannot say distinclye and certainlie, I beleue the pardon of my sinnes, but I doe vnsafely desire to beleue, and to be reconciled to God, and to repente.

This case befallcs many of Gods deere children, when they are troubled in conscience for their sinnes, but where men are displeased with themselves for their sinnes, and doe with all, constantlye from the heart desire to beleue, and to bee reconciled to God, there is fawle, and many other graces of God infolded. As in the little, and tender budde is infolded the leafe, the blossome, and the fruite, for though a desire to repente, and beleue, bee not faith, and repentance in nature, yet in Gods acceptation

ception they bee, who accepteth the will for the deed, in that he will not quench the smoking flaxe, nor breake the bruised Reede, *Esa 42. 3.* but blesseth those that hunger. &c. after righteouſneſſe, and ſaith they *Mat. 5. 6.* ſhalbe filled.

And our ſaluation ſtandeth not ſo much in our apprehending of Christ, as in Christes conprehending of vs, which may bee proued by testimony of the Scripture, *Philip. 2. 12.* and alſo conſirmed, and illuſtrated by a familiar comparison of the nurse and the childe, the little infant claspeth hard about the Nurses necke, and the nurse imbræſeth the childe, and holdeth it fast in her armes, wherein now conſiſteth the ſafety of the childe? all men knowe that the nurse is able to caſt off the childe if ſhe liſted, hold it neuer ſo fast, but naturall affection will not ſuffer her, ſo that the childeſ ſafety conſiſteth not in embracing of the nurse, but in the nurses imbracing, and conprehending of the childe. Euen ſo is it be-tweene Christ and his members, or God and his children, to make application of this comparison is not hard. It were a happy thing, if men could come to that fulnes of faith which was in *Abraham*, and many ſervants of God, yet certaine it is, that God in ſundry caſes accepteth of this deſire to beleeue, for true faith indeeſe.

And as it is in nature, ſo in grace. In nature ſome die in childhood, ſome in old age, ſome in ful ſtrength: & yet all men. So ſome die babes in Christ, ſome of more perfect faith, and yet the weakeſt hauiing the ſeedes of grace is the child of God, and faith in the infancy thereof is faith. Yet I ſay not, that there is a true faith without all, or any apprehenſion at all of Christ, but without a diſtinct apprehenſion for ſome ſpace of time. For this very deſire to apprehend is a kinde of apprehending.

Therefore let not weake ones be deceiued touching their eſtate. For though they haue not a full perfwafion ſuch as was the faith of *Abraham*, yet they may be ſaued: for there is a growth in grace, as in nature, and there be diſferences and degrees of true faith, and the leaſt of them all is this infolded faith. And though euery faith be for his nature a cer-taine perfwafion, yet onely the ſtrong faith is a full perfwafion.

And (to conclude this point) though we teach that there is a kinde of implicate or vnxpected faith, which is the beginning of true faith, yet none muſt hereupon take occaſion to content themſelues therewith, but labour to increase and go on from faith to faith.

And ſo will euery one doe that hath any beginning of true faith,

be it neuer so little. And so much of the first kinde of implicite or vnexpressed Faith.

Popish
Faith,

The second kinde of implicite, or infolded faith, is altogether vnprouifable, as that of the Papists, who require of men to beleue as the Church beleueueth, but withall forbiddeth them to knowe what the Church dooth, or shoulde beleuee: for, they say, that faith in his owne nature is not a knowledge of things to be beleueed, but onely a reverent affent vnto them, whether knowne or yunknowne.

So that, if a man knowe some necessarie pointes of religion, as the doctrine of the Trinitie, the incarnation of Christ, &c. It is needless (say they) to know the rest by a particular or distinct knowledge, but to giue affent vnto them, and beleuee as the Church beleueueth. Contrary to *Esa. 53.11.* where it is said, *The knowledge of my righteous servant shall iustifie many*, and *John. 17.2.* *This is eternall life to know thee, and whom thou hast sent*, &c. where he speaketh of a knowledge ioyned with faith, or of faith grounded vpon knowledge: and *Reuel. 12.1.* where it is said, that the Church (who is there compared to a woman) is cloathed with Christ, who is compared to the Sunne, because he is with his light and grace, but comfortable and profitable to his church, as the Sunne is with his light and heate vnto the world.

But what comfort or profit doth this bring to a Christian, to beleue he knoweth not what? as we cannot be fed with another mans meate, nor see with an other mans eye, no more can we be sau'd by another mans faith. To bid a distressed soule beleuee as the Church beleueueth, is as if one should say to a naked and wounded man, be cloathed and healed, as other men be, and yet allowe him no cloathes to put on, nor any body to searche his wounds, and applie medicines

thererunto, that they may be cured: these are

comforters, but like *Jobes* friends, miserable comforters.

THE

The second Sermon of the Tryall of Faith.

*Know yee not your owne selues, how that Jesus Christ is in you,
except yea be reprobates?*



These words are the second part of the verse, and doe containe in them a reason to perwade men to take paines in examining themselues whether they be in the faith or no. His reason is drawne from contrarie effects. First, of faith and vnbefee. Secondly, of election and reprobation, in this maner. If yee are in the faith, then by vertue of that faith you shall certainly knowe that Jesus Christ is in you. If by faith ye haue Christ in you, then are you elect and not reprobate. But on the contrarie, if you be not in the faith, you cannot know whether Christ be in you, and consequently whether you are elected to life and salvation or no.

Againe, if you be elected of God to everlasting life, then for certaine haue you Christ in you, which also you shall know by the fruites of his spirte in you. But on the contrary, if you haue not the spirte of Christ in you, yea and that working effectually your regeneration, and sanctification, then is not Christ in you, and so consequently you may justly suspect your selues to stand in the state of reprobation.

Therefore, as you desire to know your election, and to be free from all feare of reprobation, so be very carefull and diligent to examine your selues whether you be in the faith, and whether by that your faith Christ be in you or no.

And this reason is also confirmed by the testimonie, and consent of themselves, which are elect, and haue faith. *Know yee not your owne selues that Jesus Christ is in you except yea be reprobates?* (saith the Apostle) as if he should say, if you be the elect children of God, you know your owne selues that Christ is in you. *Know yee not, &c.* This is a Rhetoricall kinde of communication, whereby he taketh that for granted, which he affirmeth and hath in hand. *Your owne selues?* saith he, what neede those wordes, may some say, for if they knowe it, they

know it themselues, do they not? it is true, but this is a figurative kinde of speech which Rhetoricians call a *Pleasans*, whiche is noed the certaintie of a thing, and here a most sure and certaine knowledge of Christ in the elect.

The Scripture vseth this kinde of speach much, as in *Psalme* *44.1.* *44.1.* *We haue heard with our eare,* (saith the Church) *A man can-*
not indeed heare but by his eare: yet this maner of speaking sheweth
the certaintie of their report.

Cant. 1.1. Againe, in *Cant. 1.1.* the Church saith of Christ, thus: *Let him kisse*
me with the kisises of his mouth, not meaning that kisises are giuen other-
wise then by the mouth, but that she would haue very certaine testi-
monies of Christes loue.

I. Ich. 1.1. The like is in *I. Ich. 1.1.* *That which we haue scene with our eyes,* and
handled with our bands, &c. we preach &c. that is, that which for certaine
we knowe.

So heere in the Text: *Know yee not your owne selues, &c.* That is,
yee know this so certaintly, that you make no question of it, neither
shall I neede to stand to make prooffe of it, *that Iesus Christ is in you ex-*
cept yee be reprobates.

Heere then we learnie two things.

First, that a true, liuely, and sauynge faith, is grounded vpon know-
ledge, and without knowledge, is no faith. The knowledge where-
vpon this faith is grounded, (which doth assure vs of Christs being in
vs,) is of the promises of God revealed in the Gospell, which pro-
mises are either generall, or speciaall, and this point is confirmed by

Ioh. 17.3. *sundry testimonies of the Scripture. This is eternall life (faith Christ)*
to know God, and whom God hath sent Iesus Christ. Where he speakeith
of knowledge mixed with faith, and of faith founded on know-
ledge.

And in like manner dooth the Prophet *Esay* speake in the person of
God: *The knowledge of my righteous seruants iustifieth many.* And this

R. 10.17 is that which S. Paule meaneth, when he saith; *That faith commeth*
by hearing of the worde Preached. And the same Apostle to *Timothie*

2. Tim. 1.12. saith: *I knowe whom I haue beleeved.* And therefore our Sauour
Christ exhorteth vs to search the Scriptures, yeelding this for his
reasoun, that in them we think to haue eternall life, and they are they
which testifie of him, *Iohm. 3.39.*

The vse of this first point is double.

First, to shew that the bosome of the elect is not empty, but abundante of fayth, by

First, against Popery which would make men beleue that Ignorance (and not Knowledge) is the mother of devotion. Where if they had saide it is the mother of damnation, they had said true-
lie, because the Apostle saith to the Thessalonians, *T hat Christ shall as
the last daye render vengeance in flaming fyre, to all such as know not God,
and obeyed not the Gospel.*

Secondly, to stirre vp our selues to vse all holye and good meanes, getting and increasing, in vs the knowledge of God and his wayes, his nature, his will, his promises, our miserie, and Christes merites, and divers other things belonging to the salvation of a Christian. *For he that sleepeth, yeateth up salvation, because he is dead.* *Therefore yee err (saith Christ) because yee know not the Scriptures.* *Mat. 22:29.*

So, therefore yee beleue not, therefore yee repent not, therefore you feare not, therefore you loue not, &c. because you knowe not the Scriptures, and the power of God. *If thou knewest (saith Christ to the woman of Samaria) who it is that faulth unto thee, give me drinke, thou wouldest haue asked of him, and he woulde haue givyn the water of life.* *John. 4:10.*

So, if men knewe the nature of sinnes, the power of GOD, the subtilitie of Sathan, the infirmitie of the fleshe, the gifte of God, the sufficiencie of Christes sacrifice, the necessarie of the worde of God, the power of faith, &c. they woulde be more watchfull then they are, more deuoute then they are, more fervent in Prayer, then they are, more diligent hearers and doers of the worde then they are, and more ready to beleue then they are, yea, and more humble and thankfull then they are.

The two things that heare we learene, is, that the knowledge on which faith is grounded, is by faith made a certaine knowledge of Christ his beeing in vs. And without faith wee are sure of nothing that wee heare (to our salvation) from whence it is that so many hearers profit so little, but haue the worde in conscrip^{re}, except it bee mingled with humane learning and wisedome.

But when are they sure of the trueth? If one Doctor affirmeth it, they like it, if another Doctor gaine-saye it, they mislike it too, and so they become like Reedes shaken of everye winde.

Heb. 4. 2

A simile.

¶ And it healeth the *Hertenes*, that the word which their fathers es had did not profit them, because it was not mixed with faith in their hearts, to shew that not the bare hearing, but the sanctified hearing doth profit. Yea, for want of faith in hearing, it doth offend them, and daure to their hurt. Two men receive in money, one is blinde, the other hath his sight, the blinde man knoweth that he hath money, both the quantity and the quantity of it he also knoweth, but it is but upon the report of others, so that his knowledge in comparison is but imagination; and weening, with feare and doubtfulnesse, leath he be deceiued: the other that hath his sight and understanding, knoweth of himselfe what he hath receiuied, both the quantity, and quality: so that if all the doctoris in the world should assy me to be copper, or else then it is he standeth against them all: so he that of Gods grace, hath receiuied the gift of faith, shall be so assured of the trueth of those things which he heareth, and believeth, and applieth to himselfe, that all the world, and all the deliuis in Hell, shall never move him from his hold. And on the contrary, he that wanted it that eye is blinde, as C. Peter sheweth 2. Pet. 1. 9.

This point of doctrine I should be as a spurre, to stirre vs vp to pray for the gift of faith, and to make vs suspect our selues for want of faith, when the word of God doth offend vs, or not profit vs, and to repent vs of it.

Now it followeth in the text, *real Christ is in you.* This is the thing that we know for certaine, if we haue faith, namely that Christ is in vs, that faith which iustifieth a man, is surely two wayes, first in heauen, in apprehending her object that is Iesus Christ, and applying him to the iustification of the owner. Secondly, in earth, in purifying her subiect, so that he which hath the iustifying faith, hath also the sanctifying spirit, to ioyn vnto his faith, vertue, and patience, and godlines, and brotherly kindenes, &c. As it is in 2. Pet. 1. 5. & 2. Corin. 13. 13. and so forth.

Concerning Christ his being in vs, foure things are to be considered. First, how he is in vs. Secondly, what benefit we reape by his being in vs. Thirdly, in what forme our faith doth apprehend him, or in what forme his spirit doth present him to our faith, whether as blinde, or glorified, or both. Fourthly, by what signes and tokenes the faithfull may assure themselves that Christ is in them.

¶ For the first, Christ is not in vs as the Papistes late, that is, realy and corporally, flesh, blood, and bone, as he was borne of the virgine *Mary*, and crucified, dead and buried, nor as he rose again, and ascended into heauen, and now is in glory: for so say they, that Christ

is in every one that eateth the sacrament of his body and blood.

This doctrine of the Papistes is both inhumaine and impious, because as *Auguſtine* saith, it is inhumaine against nature to maintaine after the manner of the ſavage *Carthaginians* the eating of mans flesh.

Neither is Christ in vs as the *Familiſts* dreamt, that is to ſay, hee conuincid with vs, and we conuincid with him (to vſe their owne termes) that he hath taken our nature vpon him is true, yet but once for all, not often and daily, neither is that humaine nature of his, in vs though it be of vs, And to ſay that the Godhead of Christ is ſo in vs, that it is changed into our nature, (when he did onely affiue our nature vnto it, without mixture or conuulfion of natures) or that we either doe perteſcipe, of the diuine nature, is thet wicked and blasphemous, and iumpeth iuft with that ſuggeſtione of the deuill, who ſaide you ſhall be as Gods, which conceit makes not men Gods but devils. But Christ is in the faithfull by faith, and by his ſpirit as the scripture ſaith. This ſpirituall, vniōn is like the vniōn that is betweene the Vine and the branches. *Iob. 15. 7. I am the Vine (saith Christ) and ye are the branches: he by his quickning grace doth ſo qualifie vs, that whereas before we were dead in ſins and treſpaſſes, we are now made living branches to beare ſweete fruitē of righteouſnes vnto God.* Hereupon we are called ſpirituall. *Galat. 3. 7. To them be ſpirituall iuft, for they are the fruitē that is fallen by pecaſion, &c.*

That Christ is in vs by his ſpirit, the scripture doth witneſſe in diuers places: *Paul ſaith, So many as are led by the ſpirit of God are the ſonnes of God. Rom. 8. 14.* And Christ ſaith, *I am with you alwayes to the end of the world. Mat. 28. 20. vlt.* But that it is by his ſpirit, he ſaith in *John 6. 13. when he is come which is the ſpirit of truthe, he ſhall lead you into all truthe.*

The ſecond thing to be conſidered, is What benefit the fauiful haue by Chrifts being in them. And ſurely, that is not ſmall, for he is in vs, if we be fauiful, as a ſaviour and as Gods anointed. And he doth by his ſpirit execute or diſcharge in vs the offiſes of a ſaviour, of a Priest, of a Prophet, and of a Prince.

These things are too well, and commonly knowne, for mee to laboure much about the prooſe thereof. But when he was first named Iefus by the Angel, this reaſon was yeelded for the ſame, for that hee ſhall ſave his people from their ſinnes. *Mark. 1. 15.* in which reaſon two things are noted. First whome hee ſhall ſave. Secondly, from what hee ſhall ſave them. *Hee ſhall ſave, not all men, not the reprobate, not*

Not from worldly trouble; for, *In this world* (saith Christ) *ye shall have tribulation*. Not from helthless, for *Mary and Martha* sent Christ word; that their brother *Lazarus*, whome Christ loued, was sicke. *Job. 11. 9.* Not from death, for it is appointed for men to dye once. *Heb. 9. 27.* *Wher* *else* *will* *there* *be* *no* *tribulation* *in* *this* *world*? But he will save them from their *lasses* which are worse then persecution, worse then worldly troubles, worse then sicknesse, and worse then death it selfe. And therfore if we be persecuted, or troubled in the world, or helthless, if we die yet let vs be quiet, content, patient, and thankfull, because we have one to save vs from our sinnes, for it is not persecution either of tongue or hand, nor sicknesse, whether of body, or minde, nor death it selfe that can hurt the children of God, but their *lasses* which were the cause of all, might, but now they cannot hurt the faithfull, because they are in Iesus Christ who saueth them from their sinnes. Not from the staine of sinne in this world, but from the staine of sinne, that is the guiltinesse, and punishment of sinne before his judgement seate.

Now further: that the Lorde Iesu might saue vs from the sting
of death which is sinne, and from the sting of sinne, which is the
curse of the Lawe, hee was content so farre to abase himselfe in mans
nature, and to humble himselfe both in doing and suffering, and in
both obeying the will of his father that he seemed almost past all re-
covery, insomuch that his enemyes (seeing his silence to be so great,
and the hand of God so strongly bent against him) cryed out in
most bitter, and scoffing wise, He saueth others, let vs see now if he
can sauē himselfe. WCH p[ro]p[rietary] b[ea]t g[ra]m o[ne] p[er]f[ect] m[ed]i[at]or
b: But indeede to sauē vs, there was contented not to bee spared
himselfe, WCH p[ro]p[rietary] b[ea]t g[ra]m o[ne] p[er]f[ect] m[ed]i[at]or
And that he might bee indeede a true and perfect mediatour
betweene God and man, he was himselfe both God and man. Which
of necessity he must be, that he might be a perfect saviour. He must
be

be man to be borne of a woman, which God could not be, to feele our infirmitie, which God could not doe, and is mans nature to suffer death for man, which God coulde not doe, for the Godhead is not subiect to any passions, or infirmitie, and is from euerlasting, *before the world was, and hath continuall life*. Againe, he must be God to bee borne without sinne, which man could not doe, and to confirme the trueth with miracles, which man could not doe, and to heale diseases incurable by art, which man coulde not doe, and to ouercome death, which man could not doe, and to ascend into heauen, which man coulde not doe. And beeing thus God and man and without sinne, hee maketh a perfect Sauour and mediatour, and still both in his Godhead and manhood, Iesus. In the Stable there beholde the man Iesus. In the Temple disputing with the Doctors, beholde the Lorde Iesus. In Simons house washing the Disciples feete, beholde the man Iesus. But walking on the sea, beholde the Lorde Iesus. Calling for meate when hee was hungry, behold the man Iesus. But feeding fift thousand with fift loaues and two fishes, beholde the Lorde Iesus. Weeping over Lazarus, beholde the man Iesus. But calling Lazarus out of his graue, behold the Lord Iesus. And his iustitie a cheare to his sohys. And in many other such things, beholde both the Lorde Iesus, and the man Iesus.

Now if his Godhead be too terrible to behold, see the terror, and Maestry thereof mytigated with his manhood: if his humanitie seeme to bee too humble, beholde it agayne qualifed with his Godhead: so that there is no cause whye thou shouldest too much feare him because of his glory, nor at all despise him because of his humilitie: But in both, and for both, to loue, and reuerence him, to beleue and trust in him, as a most wondurfull Sauour, whose name is wondurfull, Counsellor, the mighty I E H O V A H, the everlasting Father, and Prince of peace, yea euen then when hee was giuenaws, a childe, and borne a sonne as the Prophet Esay sheweth, *Esay. 9.*

Question. What needed Iesus Christ the eternall Sonne of God to haue abased himselfe, so to haue suffered so many things at the handes of sinners? coulde not wee haue beene saued from our sinnes without him? or by him, without all these sufferinges? *Answer.* Verely no, we could not: And that shall easilly appearre, if

not devills, as some would bear vs in hand, but his people that is, those whom his father hath from everlasting elected to be his people, and given him, as *Joh. 17.9.* I pray for them which thou hast given me. And of them not one shalbe lost, but every one shall be saved by him, *Joh. 6.37. 17.17.*

The thing from which he shall save his people is, their sinnes, not from persecution, for, all that will live Godly in Christ Iesus shall suffer persecution, saith Saint *Paul* to *Timothy*.

Not from worldly trouble, for, *In this world* (saith Christ) *ye shall have trouble*. Not from sicknesse, for, *Mary and Martha* sent Christ wordes, that their brother *Lazarus*, whome Christ loued, was sicke, *Joh. 11.30.* Not from death, for it is appointed for men to dye once, *Heb. 9.27.*

But he will save them from their sinnes which are worse then persecution, worse then worldly troubles, worse then sicknesse, and worse then death it selfe. And therfore if we be persecuted, or troubled in the world, or sick, or if we die yet, let vs be quiet, content, patient, and thankfull, because we have one to *Quie vs* from our sinnes, for it is not persecution either of tongue or hand, nor sicknesse, whether of body, or minde, nor death it selfe that can hurt the children of God, but their sinnes which were the cause of all, might, but now they cannot hurt the faithfull, because they are in Iesus Christ who saueth them from their sinnes. Not from the staine of sinne in this world, but from the sting of sinne, that is the guiltynesse, and punishment of sinne before his judgement seat.

Now further: that the Lord Iesus might sauie vs from the sting of death which is sinne, and from the sting of sinne, which is the curse of the Lawe, hee was content so farre to abase himselfe in mans nature, and to humble himselfe both in doing and suffering, and in both obeying the will of his father, that he seemed almost past all reuertery, in so much that his enemyes (seeing his silence to be so great, and the hand of God so strongly bent against him) cryed out in most bitter, and scoffing wise, He sauied others, let vs see now if he can sauie himselfe. *Wylgynnes* but all too easie was he to be won to it. But indeede to sauie vs, hee was contented not to bee spared himselfe, *and* of habby every necessarie thing. And when hee
And that he might bee indeede a true and perfect mediator betweene God and man, he was himselfe both God and man. Which of necessity he must be, that he might be a perfect saviour. He must be

be man to be borne of a woman, which God could not be, to free
our infirmitie, which God could not doe, and in mans nature to
suffer death for man, which God could not doe, for the God-
head is not subiect to any passions, or infirmities, and is from euer-
lasting. *Act. 10. 38.* *John 1. 14.* *1 Cor. 15. 45.* *1 Tim. 1. 17.* *1 Cor. 2. 8.* *1 Cor. 2. 11.*
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disputing with the Doctors, beholde the Lorde Iesus. In *Simons*
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walking on the sea, beholde the Lorde Iesus. Calling for meate when
hee was hungry, beholde the man Iesus. But feeding fiftie thousand
with fiftie loaues and two fishes, beholde the Lorde Iesus. Weeping
over *Lazarus*, beholde the man Iesus. But calling *Lazarus* out of
his graue, beholde the Lord Iesus. *John 11. 43.* *John 11. 44.* *John 11. 45.*
And in many other such things, beholde both the Lorde Iesus,
and the man Iesus, *John 1. 14.* *John 1. 15.* *John 1. 16.* *John 1. 17.* *John 1. 18.* *John 1. 19.* *John 1. 20.* *John 1. 21.* *John 1. 22.* *John 1. 23.* *John 1. 24.* *John 1. 25.* *John 1. 26.* *John 1. 27.* *John 1. 28.* *John 1. 29.* *John 1. 30.* *John 1. 31.* *John 1. 32.* *John 1. 33.* *John 1. 34.* *John 1. 35.* *John 1. 36.* *John 1. 37.* *John 1. 38.* *John 1. 39.* *John 1. 40.* *John 1. 41.* *John 1. 42.* *John 1. 43.* *John 1. 44.* *John 1. 45.* *John 1. 46.* *John 1. 47.* *John 1. 48.* *John 1. 49.* *John 1. 50.* *John 1. 51.* *John 1. 52.* *John 1. 53.* *John 1. 54.* *John 1. 55.* *John 1. 56.* *John 1. 57.* *John 1. 58.* *John 1. 59.* *John 1. 60.* *John 1. 61.* *John 1. 62.* *John 1. 63.* *John 1. 64.* *John 1. 65.* *John 1. 66.* *John 1. 67.* *John 1. 68.* *John 1. 69.* *John 1. 70.* *John 1. 71.* *John 1. 72.* *John 1. 73.* *John 1. 74.* *John 1. 75.* *John 1. 76.* *John 1. 77.* *John 1. 78.* *John 1. 79.* *John 1. 80.* *John 1. 81.* *John 1. 82.* *John 1. 83.* 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¶ Now if his Godhead be too terrible to behold; see the terror, and
Majestie thereof mytigated with his manhood: if his humanitie
seenie to bee too humble, beholde it agayne qualifyed with his
Godhead: so that there is no cause whye thou shouldest too much
feare him because of his glory, nor at all despise him because of
his humilitie: But in both, and for both, to loue, and reuerence
him, to beleue and trust in him, as a most wondershul Sauiour,
whose name is wondershul, Counsellor, the mighty I E H O V A H,
the everlasting Father, and Prince of peace, yea euen then when
hee was giuia vs, a childe, and borne a sonne as the Prophet Esay
sneweth. *Esay. v. 31.* *Then will I shew thee O Iuda, the glory of my saluacion.*

Question. What needed Jesus Christ the eternall Sonne of God to haue abased himselfe, so to haue suffered so many things at the handes of sinners ? coulde not wee haue beene sauied from our sinnes without him ? or by him, without all these sufferings ?
Answer. Verely no, we could not : And that shall easilly appearre,

if we doe but consider (yea chose it large,) against whom we sinned. We sinne against God, against our Father, against our maker, who childe rebelling against his Father, and taking wages of the thralldome against God. But this is not all, but we are yet farrther to consider, that God is infinite, and there fore the offence is multiplied, according to the person against whom it is committed. Our offence against God cannot but be infinite, and consequently so must our punishment be too: Nowe we poore creatures that are subject to infinite paines without number, haue neede of a remedie. But what shall that remedie be. Gods mercy? No, for mercy cannot be contrary to justice. What then? Gods justice? No, wee haue neede of mercie. By what meane may God execute his justice without disadualling his mercie? or execute mercie without presudice of justice, so ad both of them may be verified? If he shew mercie absolutely to an infinite offence, where is his justice? If he execute his justice, where is his mercie? and what shall then be come of mankinde after this life? and as it is godly to build to manerly then, that so appeaseth his wrath, and to make away to mercie, there must come for the satisfaction betwene God and Man. But nowe considering the fault is infinite, and the punishment must be proportionable to the fault, and the satisfaction likewise to the punishment, therefore it must be infinitely infinite. How shall that be made?

If man could offer the whole worlde to God, what doth he offend but that he haue receyved of God, and lost by his disobedience? If man should offer him selfe, what offereth he, but vnthankfulness, and disobedience, blasphemie, and wilckeitnesse? that is, he prouokes Gods wrath more and more. If the Angels should step in to satisfie, the creature to pacifie the Creatur: A thing finitely in goodness to couer an infinite euill, the indebted to discharge one that is more indebted, what is this but a couering that doth but halfe couer, and a plaister infinitelie too little for the sore? Therefore let vs say, that God himselfe must be faine to steppe in betwene his justice and mercie, and as he created vs at the first, so to create vs new againe. And as he created vs then in his fauour, so to acquire vs now from his wrath: and as he then vttered his wisedome in creating vs, so to employ the same in repairing vs: and this is it which we call regeneration, a greater worke then Creation: for in our creation nothing refissteth the Creator, but in our reparation, our naughtinesse withstandeth him as much as is possible. Thus out of one bottomlesse deepe we goe into another, but God be prayed, they are the deepest of his grace, who then shall be this

this mediatour? God vnto God? infinite to infinite? and able both to discharge the band, and to affwage the infinite punishment? That must needs be the second person, the sonne of God, seeing we are to be adopted, that is to be admitted to an inheritance.

He is infinite, for he is God: but this infinite Godhead is not to recompence our disobedience, but by obedience, nor our vndesert, but with desert, nor our stubbe[n]thesse, but with lowlinesse, nor to purchase grace but by punishment, nor life but by death, nor heauen but by going to hell. And to the end he may say, he must abase himselfe, to deserve; he must serue, to become lowly, he must stoope, downe beneath himselfe, to suffer, he must become weake, and to dye, he must become mortall.

Therefor it is requisite that our mediatour be both God and man, as hath in parte bee[n] shewed before: Man to be borne vnder the lawe: God to performe the lawe: Man to serue, God to serue; Man to humble himselfe vnder all, God to exalte himselfe aboue all: Man to suffer, God to ouercome: Man to die, God to triumph over death: Man to be borne of a woman, God to ouercome the deuill: sed Gantz. As Christ had not bee[n] man, we shoulde haue no parte in him, nor he in vs, neither shoulde he auail vs any whit, eyther in waye of satisfaction or desert. Now forasmuch as he hath willingly submittid himselfe to these things for ourakes, and not for his owne, needes must his obedience become a discharge for our disobedience, his desert, for our vndesert, his lowlinesse for the stubbenesse of them that beleeue in him. Yea and more, a purchase of obedience, of deserts, and of lowlinesse vnto him: for, to his obedience is due loue: to his deserts, due reward: to his humilitie is due honor: to his sorrow is due joy: to his death, is due life: to his victories, is due triumph: All which are purchased, and giuen by him, and imputid at Gods hand to all such as honour that great benefite, and call vpon the Father in his name.

And further, to this ende was it also requisite, that his conception shoulde be holy. For, because he was to ouercome sinne, therefore he must be without sinne, and forasmuch as he wast to make vs cleane, he must be without vncleannesse himselfe. For, we are borne to sinne, and conceiuied in iniquitie. Therefore our Saviour must be such a one as is conceiuied after another manner then man is. Therefore was he conceiuied of the Holy-ghost. And this ought not to be counted a wonder more then many things more: for he that derived woman out of man, without the helpe of woman, can also derive man out

of wormes, without the helpe of man; how can hee do this? now then shal hee
 haue Quijto? Seeing as Christ came to subdue sinne, satan, and the
 world, three mightie enemies; why did hee come in such base neband
 pouertie, and not rather in all maiestie, pompe and puissance?
Answer: Surely his glory was seene of some (as S. John sheweth)
 even as the glory of this onely begotten sonne of God, full of grace and truthe.
Bob. And yet in outward shew to the world, hee appeared in all meane-
 nesse, and poore estate. Neither indeed could hee come after any other
 forme, seeing hee came to humble himselfe, and to be crucified for our
 finnes. The Iewes looked for a Princely comming, and he was pro-
 mised poore. They looked for a warriour, and he was to be beaten and
 wounded: they looked for one with a great traine, and hee was to come
 alone upon an Asse: they looked hee should come with triumphing,
 and feasting, and his bread was to be steeped in Vinegar. Of Christes
 meaneesse, pouertie, and deformtie, the Prophet Eze speakeith thus,
As many were affronted at thee (his visage was so deformed of men, and his
 forme of the sonnes of men) so shall hee be sprinkled in many nations, &c. Eze. 3.2.
14. And in the 5th chapter, the 2, 3, and 4. verses, hee speakeith thus of
 him: Hee shall grow up as a bramble, and a roote, out of a drye ground,
but haue neither forme, nor beautie: when wee shall see him, there shall be
no forme where wee should desire him. Hee is despised and reuiled of
men, hee is a man full of sorrowes, and hath experiance of infirmitie: wee
lidded our face before him: hee was despised, and was affronted
him nor. Surely, hee hath borne our infirmitie, and carried our sorrowes,
 yet wee did judge him as plagued, and smitten of God, and humbled. And
 of himselfe hee saith. The Foxes haue holes, and the Birds of the ayre
haue nests, but the Sonne of man hath not wheres to rest his head.
 And surely this poore comming, was sweetest both for Gods glo-
 rifie, and his owne. For if he had had the Empires of the worlde, and
 the pompe of Princes, all had beene a wittnesse of his wante, and
 an abatement of his glorie. As for example. Moses ledde out of Egyp-
 tian six hundred thousand persons, and with the stroake of a rodde hee
 deuided the See, and drowned the Egyptians: Nowe in which had
 Gods glorie more appeared, and the calling of Moses better warrant-
 ed? By his winning of a battaile against the Egyptians, with so many
 men, or by ouerthwing them with one stroake of a rod? In reducing
 the king to reason by force of armes, or by making him seeke mercy by
 an hoast of flyes? And yet to come, when Christe shal come to know
 Now from Moses to Christ, Christ was to subdue the world under
 his

his obedience: whether was most for his glory, so doe it by meanes of worldly force, or by ridging himselfe of all worldly meanes? by con-
quering men with shew of pompe, or by suffering reproch at their hds? by triumphing ouer them, or by being crucified? by kiling his enemies,
or by yelding unto them? for in the victories of Princes, men be perta-
kers with them of their glorie; the horse and speare haue their parte, the
harnes, and helmet step in for a shart: therefore Jesus could not haue
shewed his Godhead better then in comming like an abiect, or despised
man: nor his strength better, then in feblenesse, nor his eternitie better
then in dying.

This point maketh much for the comfort of the fauchfull. Is Jesus in
vs to save vs from our sinnes? then surely we cannot perish who haue
Jesus in vs. I say so many as haue Jesus in them, for many that haue been
ignorantly led, do thinke if they name Jesus, or haue his name set vp in
faire letters vpon their beds heads, or weare it vpon these bags, or some
other things about them, then they are safe enough, but they are mis-
serably deceiued as all are which are vnder the power of Pompe. For
the deuill seareth not the naming of the name of Jesus, nor the sight of
it written vpon any thing, for then he could not haue hurt the coni-
uers mentioned in the *Actes of the Apostles*, who were the sonnes of
Syria & Jew, for they named Jesus vnto the deuils, and abuulse them by
the name of Jesus to depart, but they came not for that they ranne up
on them for all that, and drove them out of the house naked and wound-
ed. But men must haue Jesus dwell in them by the power of h's spi-
rit, to worke faith and obedience in them or else they may perish. Now
if the spirit of Jesus be in vs, and dwelleth in vs by faith, then cannot
we perish. We may be sometime in distresse, but wee cannot be de-
stroyed, because Jesus is in vs, whose office and comming, is to save.
And hereof haue we molt huely resemblances and (as it were) assuring
pledges both in the olde and new Testament. In the olde Testament,
we haue the bush burning, yet not consumed, because *Iehuah* the se-
cond person in the Trinity, the sonne of God, who is called the Angell
of the Lord, was in it to preferue it, to shew that though his church be
like that bush for ouer fire by the rage & fury of tyrants and persecutions,
yet it cannot be consumed: because Jesus a labourer is in it to preferue it.
In like manner the *Israelites*, passed through the Red Sea without drown-
ing, because the Angell of the Lord whose name was *Iehuah* the son
of God, went between them and the *Egyptians*, & preferued them, both
from the force of the sea, & from the furie of their enemies, to shew vs,
that

that though the fauful be in this world, no leesse endeaged then the fauulites were, when the sea was before them, and the Egyptians behinde them, &c. Yet they cannot perish because Iesus is in them to preserue them. In like manner, *Shearach, Meach, and Abanach* were cast into a hotte furnace flaming with fire. Yet not a haire of their heade was consumed, neither was the smell of fire felte vpon their garmentes, because a fourth was seene amongest them, like the forme of God, to preserue them; to shew, how it is with all those that haue the Lorde Iesus in them. In the new testament. *Mat. 8.* The shipppe that Christ and his disciples were in at sea, was tossed with windes and beaten with waues, and filled with water, and in great danger of drowning, but yet it perished not, neither could it perish, because Christ the fauour was in it, for though he slept for a while, and seemed to haue no care of them, (as they thought) yet did he awake in due time to saue them.

A most lively image, and resemblance of the Church of Christ, and the fauulites, the members of the same, with whom Christ is continually to the end of the world. *Mat. 24. 40.* Yet to the weake and sleeping fath of his childe[n] he seemeth some time to be a sleepe, or absent, or carelesse of their estate. And then stroknes arise, and mighty tempestes, of divers temptacions, and afflictions, doe beare against the shipppe, to the filling of their sondes which are within, with feares and doubtes, but this is done at Christes appointment, to awake their fath, their fath being awake, awaketh their prayer, their praser being awake, awaketh Christ, and Christ being awakened, rebuketh the windes and the waues, and then a calme followeth, and then they praise him for his power, and wisedome, and goodnesse.

We walke in this world at Christes bidding very strangely, as *Peter* when he walked to Christ vpon the water, for this world is subiect to inconstancie, and rage like the sea, to ebbing & flowing like the sea, to windes and waues like the sea, and mens estates therein are as shippes, and bricke as Glasse or Ile, and therefore not vniuersall is it resembled to a sea of Glasse. *Apoc. 4.* And the fauulites, looking too much vpon their temptacions, as Peter did vpon the windes and waues, are ready to sinke as he was, but yet neither did he sinke, neither can the fauulites miscary, because Iesus their fauour is in presence to catch them with his hand. He that knoweth that Iesus is in him, can say as Saint Iohn sayd, I am as vnlknowne, yet knowne, as dying, and yet alise, as chastned, and yet not killed, as sorrowing, and yet not alwayes vexyng,

is poote, and yet making many rich, as hauing nothing, and yet pos-
sessing all things. 2. Cor. 6. Christ had meate that his discipiles knew
not of, so they that haue Iesus in them, haue both meate and drinke,
and pleasures, & commodities, &c. which the world know not of. Ma-
ny haue had experiance of his sauing hand, and many haue forgotten
it, like to discipiles which were miraculously fed, with a few loaues and
fishes, yet afterward when they were in want, they forgo it. But
none haue better experiance of this matter, then poore afflicted con-
sciences, which haue beeene every houre ready to be deuoured of Sa-
than, and haue in the extremity of their temptations, endeououred to
destroy themselues, and yet could not doe it, because Iesus hath beeene
in them to preserue them from becomming a pray to the deuill, but
by those meanes, haue beeene manifested, both Sathanis mallice and ra-
gning desire to destroy them, and their weakenesse, and vnableenesse to
sauve themselues, and Christes wisedome, power, and vnspeakable
mercy preseruing of them, to the great praise of his name.

Another point is: after what manner our faith doth apprehend Ie-
sus Christ: whether as he was humbled, or as he is glorified: if as he
was humbled, the whether as he was in his infancie, conceiued, borne,
and brought vp, or in his fullnes of yeares at mans estate, accused,
condemned, and crucified? If as glorified: then whether as he rose a-
gaine, or as he ascended into heauen, or as he now sitteth at the right
hand of his father, or as he shall come at the worldes end, to judge the
quick and the dead?

To this the answere is easie, looke how he is set forth in the Arti-
cles of our Creede according to the scriptures, so doth faith apprehend
him, and so doth the spirite of God present him to the faith of the
electiuer. And not without great cause, for in all these he was Iesus,
and Christ, the annointed *Messiah* and Sauiour of the elect. It is re-
quisite then that we beleue in him, and apprehend him, as he is
the onely begotten sonne of God, for two causes.

First, because it was he that from the beginning, was the sauour and
preseruer of mankindne.

Secondly, because God the father could not finde in heauen, or
earth, any in whom he was well pleased, but his owne onely begot-
ten sonne, begotten from euerlasting of his owne nature, and sub-
stance. Then behold him in his conception most pure, to purge and
puryfie thy impure conception; then behalde him in his birth and
infancie true man; and increasing in wisedome and stature, and
fauour

fauour with God and man: for the iustifying of thy childhood, and the increasing of Gods graces in thee is thol encreasest in yees. Then in his pouerty, reproches and manifold wantes, behold thy pouerty reproches, and wantes sweetned, and eased to thee. Then in his death and sufferings, behold the sting of thy death, and sufferings taken away from hurting of thee, and Gods iustice satisfied, and his wrath appeased for thee: and in his resurrection, see thy flesh raised againe from the dead, and thy soule from dead workes: in his ascension, and full glorification see thy selfe ascended, and glorified, (in him I say) who is therefore called the first frutes of the dead, and in his comming to judgement, see thy selfe acquitted before hand, because thy Saviour and redeemer commeth to be thy judge.

In the last place: we are to see how the fauill are asured, that Christ is in them. And that may be done three wayes. First by looking to the effects of faith. Secondly by considering the faith of the spirite. Thirdly by taking vew of the offices of Christ, and all these will in the end meeete in one. A true iustifying faith worketh and is very lively about many things. First about her obiect, Jesus Christ, to apply him to the iustification of the owner, then about her subiect, to purge & clese his hart from dead workes. And from hence flow peace of conscience before God, Ro. 5. 1. Being iustified by faith, we haue peace with God. Meaning, that being iustified by Gods free gracie and fauour, through Christ, who is apprehended by faith, we haue peace with God. For otherwise, we are but instrumentally iustified by faith. For faith is but the soules foote whereby we go to Christ, and the soules hand, wherby we take hold on Christ: an instrument onely, & so as an instrument apprehending and applying (through Gods spirite) the matter of thy iustification, which is Christ, it is said to iustify thee faulthul. I see then thou beleeuest that Jesus Christ and all his merits are thine, and that for his merits sake, onely without any thing of thine, or in thee, besides himselfe, thou shalt be accepted before God, vnto eternall life: and further, feelest thy heart, and conscience purged from the loue of sinne, and made studious to please God, and by all holy obodience in every thing that concerneth thee, art carefull to shew thy selfe thankfull, for that great worke of thy redemption: and lastly feelest by this meanes thy hart at peace with God, and freed from the slauish feare of sinne, death, and damnation, then is Jesus Christ in thee, & thou canst not perish, no though he kill thee, yet trust in him, for if he do kill thee, yet he will resue thee, & for a short life, giue thee a long life, even for euer and euer.

Oblition. Faith without other vertues, and graces of the spirit, as loue, hope, patience, and the feare of God, is dead, and doth not iustifie a man: therefore not faith alone, but other graces as well as faith doe iustify, or make a man iust before God.

Answer. Other graces as the feare of God, humility, patience, charitie, &c. Do shew a iust man, vnto men, but onely faithes proper office is to apprehend Iesus Christ to the iustification of the beleeuer. And though it be true that faith, without other graces doe not iustifie, because without them it is dead, yet doth it not therefore follow that the other graces, and vertues haue any thing to do, in the article of our iustification before God: because neuer a one of them is the instrumentall cause or instrument to apprehend Iesus Christ, but faith alone: eueras we see in the body, the eye being pulled out of the head and seperated from the other members, is dead, is no true eye, it seeth not: so faith seperated from other vertues is dead, and iustifieth not, but as the eye in the head, ioyned to the body, and with the rest of the members doth see, and hath that property of seeing, appropriated vnto it selfe, and not communicated with the rest of the members: euen so fayth, though it bee ioyned with other graces, yet hath it that propertie of iustifying appropriated onely vnto it, and not communicated with other graces of the spirite, because onely that, and none other doe apprehend and apply Iesus Christ, to the iustification of the beleeuer.

Object. I cannot feele these things in me as I desire, and my endeouours are but weake.

Answer. If thy desire be ioyned with endeouour, and thy endeouour be in trueth and in earnest, then despaire not, for though with *Jacob* thou wrestle long, and receiue a blow, and halt right downe, yet at length a blessing will come, and though with the woman of *Chanaan*, thou haue many repulses, yet if thou continue still in faith, at last thy fute will be granted. Onely waite with patience, the comming of the Lordes spirite vnto thee: and hee will come, for faith is not hasty as *Esay* sheweth. He that beleeueth, shall not make hasty. *Esay. 28. 16.*

Next, if Iesus Christ be in thee, his spirite is in thee, if his spirite be in thee, then flesh and blood cannot dominere in thee, *Rom. 8. 4.* They that are in Iesus Christ walke not after the flesh but after the spirite: that is, they walke not carnall, but spirituall: not an earthly, but a heavenly: not a prophane, but a holyc life.

As men whose conuersion is in heauen, where their head is, though their bodies be as it were vnder the water. And as the print in the waxe sheweth the worke of the seale, and force of the hand that put it to, so by the impressions and alterations which the spirite of Christ maketh in the heart, it will appear that the seale of God, or spirite of sanctification was there; whereby thou art sealed vp vnto the day of redemption. And this worke though in our first conuersion it standeth rather in beginnings, desires, and endeouours: and in extremitie of temptations, is very feeble, weake, and obscure: yet is it in trueth in the regenerate, and dooth afterwarde growe to greater strength, and is increased with the encreasing of God, causing the smoaking Flaxe, in time to flame out in zeale, in mortification, in charitié, &c.

And when I speake of the spirites being in men, I meane not that the God-head of the Holy-ghost is in men, otherwise then as hee is every where by his power, &c. but as the seale being put to the waxe, leaueth a printe on the waxe, without any parte of the substance of the seale: so the spirite of Christ comming into the hearts of the faithfull, doe leaueth certaine holy impressions there of faith, of loue, of patience, of sorrowe, of wisedome, of counsell, of courage, of feare, of ioy, &c. without any imparting of the diuine substance: and for this cause is it called: spirit of trueth. Job. 16. because it leadeth men to the knowledge of the trueth, and a spirite of wisedome, of counsell, of strength, of couragē, and the feare of the Lorde. *Esay. 11.3.* Because it worketh all these things in the elect.

Lastly, if Iesus Christ be in thee, consider of his offices, as he is a mediator, thou hast a priest, and the Prophet, and a prince, in thee. A priest that hath sacrificed himselfe once to save thee, and is now come into thee, by his spirite to sacrifice spirite in thee. He is a Prophet and by his word and spirite, is come to teach thee heauenly wisedome, that is to teach thee to become a foole in the world, that thou maist be wise vnto God. He is a Prince to rule thee by his lawes, to protect thee by his grace, and to subdue thy rebellious heart, and affections, vnto the obedience of his most glorious will. Now if thou canst abide to haue thy heloudishnes sacrificed in thee, to lay downe thy owne wisedome, and to learne of him how to beleue and how to liue, and to sit with Mary at his feete in all humilitie, to be instructed in his wayes. And if thou seekest thy wayly affections subdued, though with much adoe, and ledde captiuit to the obedience of his discipline, and go-
uernour.

uertement, then is Iesus Christ in thee. But on the contrary, if thou
wilt admit him to bee thy Iesus and not thy Christ: thy Sauiour,
and not thy Sanctifier: thy Priest, and not thy Prophet and Prince:
then feare. If thou wilt be saued by his death, and not be sanctified
by his spirite, nor be sacrificed by his sacrifice, nor be taught by his
Gospell, nor be ruled by his lawes, or at least no further then may
stand with thy pleasure, or profit: or in some carnall respect, may
stand with thy good liking. In a worde, if (as the manner of most
professours is) thou neither feelest these things, neither desirest these
things, nor art mooued to endeavour and striue for them,

then is thy supposed faith a plaine illusion.

of the devil, which is but the

faith of the repro-

base

H 3. Diuers

Divers necessarie obseruations upon the former Doctrines,

with their uses.

1. Hat without due triall, and wise examination of a mans owne selfe, he cannot know whether he hath a sauing faith or no. *The use.* A reprooche of professours, that make no more conscience of this dutie.
2. None but the faithfull can prooue and examine themselves whether they are in the faith or no, and the faithfull do with pacience and wisedome abide the triall. *Vise.* If thou hast neither will nor skill in this businesse, then feare, and pray for both.
3. As none can see the Sunne, but by the light of the Sunne, so none can trie his faith, without faith. *Vise.* Against those that goe about this worke by naturall reason: and spoile themselves by vaine speculations, and Philosophicall vanities.
4. The reprobates haue neither true faith, nor the spirite of Christ in them, to ioyne obedience with their knowledge. *Vise.* A terror to Atheists, Papists, Libertines, Newters, Belly-gods, and carnall Gospellers, who haue no impression of the sanctifying spirite, to assure them of their election.
5. The elect haue faith at one time or another, in one measure or another. *Vise.* Who soeuer therefore finde faith in them, haue a sure testimonie of their adoption and election.
6. The faithfull hauing Christ in them, cannot perish, but are most assured by their sanctification, of their saluation. *Vise.* Fie vpon Poperye which holde that Christ is in the faithfull, and yet deny them assurance of saluation.
7. As faith, and obedience, regeneration and sanctification, mortification and newnesse of life, be fruites of Christes spirite, and signes of our election, so contempt of mortification and newnesse of life, and fretting against the doctrine and teachers thereof, are euident markes of reprobation. *Vise.* A terror to the wicked, who cannot endure to heare.

OBSERVATIONS.

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heare of their faults, nor will be perswaded to amend their liues.

8. No man can make tryall of his faith, but by the knowledge of Gods worde, especially the grounds of religion. *Vie.* First, against Poperie which maintaineth the ignorance of the Scripture, is the mother of deuotion. Secondly, to stirre vp men to labour for a standing and preaching ministry amongst them, and chiefly for catechising in the principles of faith.

9. The elect knowing by the power of faith, and fruites of Christes spirit, that Christ is in them, and they in him, are assured that all things shall worke for the best, and howsoeuer it goeth with them for things of this world, yet they cannot perish, but are most riche in pouertie, and happy in death. *Vie.* First, to worke patience in afflictions. Secondly, to breed a contempt of the world, and for Christes sake: for as he that walketh in the light of the Sunne, careth not greatly for the light of the Moone; so he that hath Iesu Christ, hath wisedome, redemption, and righteousness, and careth not for the wisedome and glory of the world, and dooth so little feare death, that with *Simeon* he desireth to departe, because he knoweth it shall be in peace, and with *Paul* to be dissolued, and to be with his Sauiour and Prince of peace, which faith hath tolde him to be best of all.

10. The beginnings of this tryall, and of faith it selfe, and the vse of the meanes to beget and encrease faith, are harde and weake at the first, but in time they growe easie, and are encreased. *Vies.* Let not any be discouraged at their hard beginnings, nor crossings, nor dulnesse or heauiness, or vntowardnesse to prayer, to beleeue, to heare, to obey, to mortifie, &c. so long as he endeuoureth in truth of heart to encrease. For, as heauie foules haue much a doe to rise being on the ground, but rise betweene fluttering and flying, till they get vp, and being vp, flie aloft with ease, so Gods children finde it with themselues:

but by striuynge they shall sore aloft, and exercise their
faith and prayer, and obey, &c.
with ease.

Soli Deo gloria.